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ARTICLE I.

*An Account of seven months of Mental Depression, occasioned by an injury of the head;—furnished by the Patient himself, in a Letter to the Editor.*

NOVEMBER 12, 1848.

TO DR. A. BRIGHAM—*My Dear Sir:* I do not forget that in conversing with you some days since in relation to the late prostrated condition of body and of mind which I have been made to undergo for the seven months succeeding my unfortunate precipitation down a long flight of stairs, in February, 1848; you said that you should be pleased to receive from me such an account of the general and peculiar features of that indisposition as I might feel willing to give to you, as a subject of pathological and psychological observation. So far as I am able, I do it with pleasure, and without any of that sensitive reluctance which many experience when speaking of some of those infirmities of the body and the mind to which the frail nature of man is sometimes, in

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this his very imperfect, and in many respects, mysterious state of being, often the subject; and in which, for wise purposes, no doubt, it has been thought fit by its great Author to place him here below; and any allusion to which is often so mortifying to his pride and afflictive to his feelings. For my own part, I feel little or nothing of this morbid fastidiousness; although there may have been many incidents connected with it which are fearful to one in the retrospection, and perhaps calculated to mortify our vain pride of character. My fall was, as you know, from the top to the bottom of an unbroken flight of 14 stairs, striking upon my head and one of my shoulders, and with that force as to split through its entire length the stair upon which I first struck. Strange as it may seem, no bone was broken or fractured, although deep contusions and some abrasions were caused by it in various parts of my head and body. I experienced but little local pain at the time, but from the general concussion of the muscular and nervous system, great distress of the mind, and confusion of the intellect; settling, as it soon did, into the deepest and most uncontrollable state of nervous depression and agitation, such as can hardly be at all conceived of, except by its unhappy subject.

Having experienced some years since, as you know, much of these sort of infirmities, I felt at once to what my peculiar condition was evidently tending; the contemplation of which was as that of a deep and awful gulf yawning with its dark caverns before me, increased much undoubtedly by my fearful agitations and anticipations of what seemed to be before me. And I can truly say that from the first moment of my fall, "a change (a most fearful change) came o'er the spirit of life's dream." The aspect and contemplation of every object of nature and of art, and in the moral and intellectual world, ex-

perienced to my views and comprehension a most dark, fearful and disastrous change ; not such, I suppose, as the poet tells us, sometimes "perplexes monarchs," but certainly most deeply *perplexing* to poor human nature, whoever may be its unhappy subject. One of the immediate and constant incidents of my condition was that—"tired nature's sweet restorer balmy sleep," became a stranger to my restless and gloomy couch, or as Byron describes it—

"My Slumber, if I slumbered, was not sleep,  
But a continuance of enduring thought;"

and between restless and uncontrollable agitation of body and mind at one time, and torpid indifference to every thing around me at others, by day and by night, I, for those seven long months, lingered out those most dark and wearisome hours of what seemed to my beclouded reason, an objectless and purposeless life. Such was the utter derangement of my entire nervous system that it appeared as though every one of my natural senses was but the avenue and conductor of pain and distress to my exquisitely sensitive system, and every incident of my past or present life, but a theme for melancholy and forbidding reflection ; a state both of body and of mind which is much better described in the words of one who had passed through it than I can do :—

"When now all nature's loveliest things  
Have power to shake my mind ;  
The small bird's chirp, the gushing springs,  
The whispers of the wind ;  
And when the moon at dead of night,  
So soft, so clear, so still,  
Flings the deep magic of his light  
O'er tree, and tower and hill,  
Come thronging thoughts of other years  
Too wild for words, too fierce for tears."

Or as is Byron's version of that dark scene—

"It was not night, it was not day,  
For all was blank, and bleak, and gray,  
'Twas but vacancy absorbing space,  
And fixedness without a place."

And perfectly conscious that both the natural and the spiritual world around me had suffered no change, and were the same as in other days, "when the candle of the Lord shone upon me," I could not by any exertion of my distorted reason make it so to me; and my mind moved in a world of its own creating, but no less real to me than once had been the actual existing one. These and other like considerations go to confirm me in the opinion which I have long entertained, that many of the wretched insane are fully conscious of their own insanity, and yet are wholly unable to resist the feelings and impulses under the influence of which their thoughts and actions are dictated. This is indeed a most fearful and forlorn state of existence, in view of which, in my case, I was often led to exclaim—

Oh dread insanity  
Of poor humanity,  
God's fearful scourge!  
I feel thy horrid train  
Move o'er my burning brain  
Like ocean's surge.

As affording a more life like view of the emotions and workings of my mind while in that condition, I enclose some of those various sketchings of those thoughts and emotions, in which, in the absence of all other or better occupation, I often indulged myself during the tedious and objectless hours which were allotted to me, during these dark hours. These are but a small sample, in this rough state, of many other kindred ones, which perished in their birth and conception. As a more intelligible

sample of these dark misgivings, I enclose two or three printed articles, thrown into *measure* and *rhyme*, (I will not say *poetry*,) which were the productions of a former day of somewhat similar darkness, and insane wanderings of a sickly and morbid imagination : although the effect of somewhat different immediate causes. I need hardly say to you that I consider all these morbid affections to have been but the natural and unavoidable result of a diseased brain and digestive system, acting and reacting upon each other, and caused, in the last instance, by the violent concussion of my whole physical frame by the unfortunate fall before mentioned, it being only through the physical organs that the manifestations of the spiritual system can operate or be produced ; and in accordance with this view, a confusing vertigo of the former and a most inactive and unhealthful state of the latter were my constant attendants during all this dark period.

As to the means and appliances which conduced to my restoration to that state of both body and mental health which I now fully enjoy ; after much reflection, I must say that, I am at a great loss to determine what were the successful ones. I travelled some, and changed my society, location, and the objects of my observation, without any apparent benefit at the time ; and my physician, very wisely, I think, administered to me no specifics or panaceas, but only a little occasional laxative medicine to relieve and regulate the disordered action of the bowels, and some few mild anodynes for the purpose of procuring quiet sleep, but the latter, I think, were of little or no service to me. Shortly, however, after my return from my eastern journey and residence, Sept. 1848, I began very rapidly and entirely unexpectedly to myself, to experience a very favorable and rapid change as to my bodily distemperaments, and of

course a corresponding one in my mental manifestations; and now with a little deficiency in the quantity and quality of my sleep, feel myself in quite my customary health. As I said before, how or whether by any particular means or appliances this has been brought about, I cannot tell, but am inclined to attribute it rather to the recuperative force of a naturally good and vigorous constitution, under, of course, the blessing of a benignant Providence; for all which, I ought, at least, to feel and manifest all due gratitude.

I have thus, my dear sir, as I fear you will by this time have learned to your cost, taken you at your word, and rehearsed to you my long and tedious tale of woe; and after all know not that I have met your views in relation to the pathology of my case—"as I understand," and am able to distinguish and delineate its distinctive features and phases. You may be able to catch from it some hints which may possibly be of some little professional use or interest to you, and such as it is, I venture to submit it to you in that crude unscientific and ill digested form, in which only I have been able to describe it. It may be proper to add that I am now in the 72d year of my age. I am, with respectful regard,

Yours, &c. &c.

E. B.

The following are some of the articles referred to in the foregoing account, with the time affixed when they were written.

FEBRUARY 17, 1848.

Distressed with pain, oppressed with grief,

My prostrate spirit lies:

Hopeless of all relief on earth,

To God my prayer would rise.

But oh! so long to sensual joys

Has this vain heart been given,

How can it break its earthly ties

And seek a purer heaven?

Oh! might that high almighty hand  
Who life and being gave,  
That hand again in mercy stretch  
And this poor remnant save—

From sin and sorrow's dark domain  
Which wide before it lies;  
And raise it from its lowly grave  
To mansions in those skies—

Where pain and suffering are no more,  
Where sins and sorrows cease,  
Sheltered by that eternal rock  
Where all is joy and peace!

Oh! how almost wholly insensible, *appear* at least, my friends, to the extent and complication of my multiplied pains, infirmities and diseases of body!—hardly a moment without distressing shifting pains from my shoulders down through all the muscular and nervous system, with that cold torpidity of the bowels and limbs, which seems to me like a near approach to paralysis of all the right side.

MARCH 6, 1848.

Oh! that it were in the power of any language which I can command, to give to my friends an adequate idea of that awful prostration of body and of mind which seem wholly to incapacitate me from making even an *effort* for breaking out of that dark prison of suffering despair, which confine me within its dreary walls,—under the influence of which I can look upon no earthly object, person or scene, however once dear and inviting to me, with the least complacency, or satisfaction,—while on the other hand every one of those persons and objects present themselves to me as a melancholy contrast to the inviting forms in which I once delighted to view and enjoy them. I know not how better to express my sense of this awful condition than by saying, that all cre-

ated existence is to me a dark and painful blank, from which I can relieve myself only by retiring from it within the gloomy recesses of my own solitary cell, there, if possible, to forget myself, or to commune only with my own melancholy thoughts, and my own dark spirit. Of all this, as a providential dispensation, I well know that I have no right to complain; and oh! that I may be enabled to submit to them all with Christian resignation and composure, and not be left to the horrors of confirmed insanity or idiocy, on the very borders of which I seem to be a wandering and lost traveller!

My life is very desolate,  
My heart is very sad;  
Dark phantoms flit across my brain,  
And visions wild and mad.

From morning's dawning light  
'Till evening's shades arise.  
No cheering sun's reviving ray  
Breaks on my weary eyes.

And when night's shadows dark and drear,  
Thick gather round my bed,  
No guardian spirit hovers round  
To sooth my burning head.

APRIL 14, 1848.

*"My mind's a Tablet of unutterable Thoughts."*

Oh! could this bursting, bleeding heart,  
Its bitterness disclose;  
Its maddening tale of grief impart,  
And speak its hidden woes.

But this dark dream of life to tell,  
Nor tongue nor pen is found;  
No charm can break the lucid spell  
Which wraps the soul around.

From morning's early dawning light,  
'Till evening's shades arise,  
No welcome sun's glad cheering ray  
Breaks on my wistful eyes.

And when night's shadows, dark and drear,  
 Thick gather round my bed,  
 No guardian spirit hovers round  
 To sooth my fevered head.

God of my life!—thy light impart  
 To cheer my darksome way;  
 And on this sinking, sorrowing heart  
 Pour out celestial day.

And when at length in death's dark gloom  
 This throbbing pulse shall cease,  
 In mercy close the parting strife  
 And let the end be PEACE!

It may seem a strange, if not impossible phenomenon, that one in the full exercise of consciousness, and whose actions and general conduct are as yet apparently under the control of his reason, should feel sensibly that his mind is approaching to a state of insanity, or a deprivation of the full exercise of his rational powers. But that this is the case at times, (how often I know not,) I am fully convinced of in my own unhappy present condition; knowing, as I do, that there has never been a moment since my fatal fall seven months since, when the world in all its relations, natural, social and moral, has presented itself to my senses and feelings in the same aspect that it had done before; either in the hours of sleep or of wakefulness. These aspects are either those of extreme agitation, anxiety and anguish of feeling, impelling both body and mind into a state of desperation of purpose, or of torpid despair and indifference to every worldly object. The same wretched state of feeling rests upon me in all my hours of sleep,—which I awake from, not cheerful and refreshed as heretofore, but in a condition of extreme and acute agitation of the entire sensitive faculties. This melancholy state suffers no change from change of scene, society or objects, and instead of diminishing by

time, seems rather to increase in intensity as my general health decreases and my bodily powers become more enfeebled. I have endeavored all in my power to escape from this fearful thralldom, and to brace and tranquilize my mind against its approaches, but alas, all in vain. It continues to advance upon me like an armed man in his strength, and will not let me go—and thus it is, that

A deep and mighty shadow  
Across my heart is thrown,  
Like a cloud on a summer meadow  
Where the thunder wind is blown.

And under that dreary and dark cloud it is that every thing in and about me ever admonishes me that my waning and beclouded sun is, e'er long, to sit in the forlorn region of dread insanity, madness or idiocy. From all which, oh my God, in thy great mercy, wilt thou spare me.

E. B.

August 12th, 1848.

The following are a couple of the articles referred to as having been written during a previous time of depression :—

#### PORTENDING INSANITY.

##### A DREAM OF DARK YEARS.

"He passed in maddening pain  
Life's dark and feverish dream."

Oft in his annual course around the earth,  
Diffusing light, and life, and heart-felt joy  
Through animated nature, hath that sun  
His cheering radiance shed on all below  
Since last his glowing beams have shone on him,  
The lingering tenant of that crumbling frame,  
As in life's radiant morn they once did shine.  
Long, dark, revolving years those weary limbs,  
With toilsome steps, that wasted frame have dragged  
Around a joyless world. The imprisoned soul,  
Now by the storms of feverish anguish tossed,

Now sunk beneath the melancholy wave  
 Of cold oblivion, or of dread despair,  
 With reckless plunges drives its devious course  
 Down that lorn gulf where reason's footsteps end,  
 And finds "in every deep a deeper still;"  
 While memory, with her ever wakeful eye,  
 In retrospection chases back the past,  
 And conscious suffering, darting through the veins  
 Of shrinking nature, sweeps the ebbing tide  
 Down to that "bourne" where grimly frowning storms  
 And dark, disastrous twilight shuts the scene  
 In brooding clouds and mystery involved.

\* \* \* \* \*  
 Almighty Father! stay that chastening hand,  
 Thus stretched in judgment o'er a writhing worm;  
 Rebuke those frowning storms—those clouds disperse,  
 And with the lamp of life, at truth's own altar lit,  
 That twilight path illumine! ere it leads  
 The way-lost pilgrim down its gloomy shades,  
 Where light, and life, and joy can never break  
 The three-fold bars of madness' cloistered cell.  
 And when, in thine own time, that struggling soul  
 Its worn out tenement of clay shall burst,  
 Receive the parting spirit—disenthralled  
 From its poor earthly vestments, and released  
 From the sore, galling chains of flesh and sense,  
 Which now too long have bound it to a world  
 Whence hope's delusive ray hath ever fled!

#### LIFE'S LINGERINGS.

Ah! who can count the weary wasting hours  
 Of him, whose doom the chastening hand of God  
 Hath fixed—to sit and watch with wakeful eye  
 The cloud of drear oblivion's near approach,  
 Slowly but surely winding its dark folds  
 Around the soul, in shadowy forms enveloped?  
 To him the volume of the beauteous works  
 Of nature, spread in all her countless charms  
 Of hill, and dale, and field, and flood, and flower,  
 Before him, opens its fair leaves in vain.  
 Art, with her monuments of skill and taste,  
 Although resplendent with the choicest gems  
 Of India, or Golconda's richest mines,  
 Attracts him not. The "busy hum of industry"

Falls still-born on the ear. The voice of joy  
 Wakes in the heart no sweet responsive chord ;  
 And music, though in heavenly strains she speaks,  
 Strikes but obstreperous discord through the soul.  
 Even love or friendship's kindest offices,  
 Though tendered by the hand of sympathy,  
 Or pass unheeded or meet cold return.  
 Where once was rest and peace, the morbid mind,  
 Through feverish dreams and fitful visions tossed,  
 In bootless labors racks its wasting powers ;  
 Sleep, once the harbinger of calm repose,  
 Is now a sea, whose ever restless tides  
 Ebb to and fro, with sullen sluggish wave ;  
 Or lashed by storms, its sweeping surges breaks  
 Around the rock-bound coast which skirts its shores.  
 Such, such is life, when fled are all its charms,  
 And Hope her last retiring wing hath stretched ;  
 While fell Despair, on throne triumphant perched,  
 Over her prostrate victim sits and smiles,

\* \* \* \* \*

Great God of Nature ! Thou, and Thou alone,  
 Those tuneless chords with sweeping hands canst strike,  
 And rouse them still to softest harmony ;  
 The book of nature open : make its leaves  
 " Hold eloquent discourse " of their great Author ;  
 Quickened the soul in hopeless torpor sunk,  
 And point the eye of FAITH and HOPE to Thee.

P. S. It may be well, as better elucidating the entire case, to state that I have *twice before*, although apparently from different exciting causes, been for a long time the victim and subject of similar bodily and mental distemperaments, with those which I have attempted very imperfectly to be sure, to portray, during the past year. In both of the former instances, I was inclined to attribute them to a too free course of living, connected with too little bodily exercise, great reverses of fortune in my worldly affairs, and consequent intense anxiety of mind growing out of this state of things. These came on somewhat gradually, and ceased as gradually ; that of

the present year came on at once, and simultaneously almost with my bodily precipitation, and vanished almost as rapidly.

E. B.

NOTE BY THE EDITOR.—The foregoing account was not originally intended for publication; but the writer has not the least objection to its being inserted in this Journal. His case is an encouraging one, to all those who have long suffered from extreme mental depression and despair, accompanied by bodily infirmities; for although his last attack was of but short continuance, the previous ones were of several years duration.

It may not be improper to add, that the distinguished gentleman has ever been remarkable, when in health, for activity of body and mind, and having heretofore been much engaged in public life, and among the leading members of Congress during the war of 1812, and always fond of reading, his mind is well stored with information which he is ever ready to impart for the gratification and improvement of others. His health and spirits are now very good; long may they thus continue.

## ARTICLE II.

INSANITY OF DEAN SWIFT AND HIS HOSPITAL FOR THE  
INSANE.

In the "Dublin Quarterly Journal of Medical Science" for May and August, 1847, are two learned articles, entitled, "Some Particulars respecting Swift and Stella, with Engravings of their Crania; together with some Notice of St. Patrick's Hospital, by W. R. WILDE, M. R. I. A., with Communications from DR. MACKENZIE and MR. HAMILTON."

The object of these articles is principally to show, that the general belief that Dean Swift lived for several years a madman, and "expired a driveller and a fool," has not been proved. That although he suffered for many years, even from early life, from giddiness and deafness, and undoubtedly had some disease of the brain, yet up to 1742 he "shewed no symptoms whatever of mental disease, beyond the ordinary decay of nature. That toward the end of that year the cerebral disease under which he had so long labored, by producing effusion, &c., destroyed his memory, and rendered him at times ungovernable in his anger, as well as produced paralysis, &c., is quite certain; but all this was the result of physical disease in one whose constitution was of great nervous irritability, and who had long served more than "the years of a man." That his not speaking was not the result either of insanity or imbecility, but arose either from paralysis of

the muscles by which the mechanism of speech is produced, or from loss of memory of the things which he wished to express, as frequently occurs in cases of cerebral disease, cannot be doubted; for he would often, say his biographers, "*attempt to speak his mind, but could not recollect words to express his meaning, upon which he would shrug up his shoulders, shake his head, and sigh heartily:*" and, again, we read that he "*endeavored, with a good deal of pain, to find words to speak.*" And in addition to this we have the authority of one of the very few eye-witnesses of the Dean's condition at this period, who says, that he "*never yet, as far as I could learn, talked nonsense, or said a foolish thing.*"

We do not consider the question whether Dean Swift was, "at any period of his life, what is usually termed mad," or not, one that is very important or very easy to settle. Certainly he had some cerebral disease for a long time, was very eccentric and irritable, and was also subject to attacks of extreme vertigo, deafness and fits of melancholy, in which he would not speak for months together; and in our opinion, judging from the elaborate account furnished by Mr. Wilde, was very properly considered *some disordered in mind*. Without therefore discussing the question referred to, we shall select from the articles mentioned, such particulars as we think may be interesting and useful to our readers.

Dean Swift was born in 1667, and lived to the advanced age of 78. About 1690, says he in a letter written 1727, "I got my *giddiness* by eating a hundred golden pippins at a time, at Richmond; and six years after having made a fine seat about twenty miles farther in Surry, where I used to read—and, there I got my *deafness*; and these two friends have visited me, one or other, every year since. From this period, a disease which, in all its

symptoms and by its fatal termination, plainly appears to have been (in its commencement at least) *cerebral congestion*, set in, and exhibited itself in well-marked periodic attacks, which, year after year, increased in intensity and duration. From the date of his first attack he seems to have had a presentiment of its fatal termination; and the dread of some head affection (as may be gleaned from innumerable passages in his writings), seems to have haunted him ever afterwards, producing those fits of melancholy and despondency to which it is well known he was subject; while the many disappointments and vexations, both of a domestic and public nature, which he subsequently suffered, no doubt tended to hasten the very end he feared.

In the November of 1731, he wrote the memorable and prophetic verses on his own death. Some of these are so descriptive of his condition at this time that we cannot refrain from quoting them here:—

“ See how the Dean begins to break,  
Poor gentleman, he droops apace,  
You plainly find it in his face;  
That old vertigo in his head  
Will never leave him till he's dead;  
Besides, his memory decays,  
He recollects not what he says.”

In the year 1742, the Dean is said to have given way to an outburst of passion, and committed violence upon the person of one of his clergy, Mr. Wilson; but the opinion of those who lived at the time, and were cognizant of the facts, is conclusive to the contrary. From this period, however, may be dated his complete loss of memory, and inability of managing his own af-

fairs, so that proper guardians were obliged to be appointed to take care of him,—when

“Last scene of all.

That ends this strange, eventful history,”

we find him in

“Second childishness and mere oblivion:

Sans teeth, sans eyes, sans taste, sans everything.”

Mrs. Whiteway, in a letter dated November 22, 1742, says :—“I told you, in my last letter, the Dean’s understanding was quite gone, and I feared the farther particulars would only shock the tenderness of your nature, and the melancholy scene make your heart ache as it has often done mine. I was the last person whom he knew; and when that part of his memory failed, he was so outrageous at seeing any body that I was forced to leave him; nor could he rest for a night or two after seeing any person, so that all the attendance which I could pay him, was calling twice a week to enquire after his health, and to observe that proper care was taken of him, and durst only look at him while his back was towards me, fearing to discompose him. He walked ten hours a day; would not eat or drink if his servant staid in the room. His meat was served up ready cut, and sometimes it would lie an hour on the table before he would touch it, and then eat it walking”

That the poor Dean had not even then lost his powers either of sarcasm or rhyming may be gathered from the following quotation, which we extract from Scott’s edition of his works. The precise date of the circumstance has not been recorded, but it was certainly subsequent to the appointment of guardians to his person.

“The Dean in his lunacy had some intervals of sense, at which his guardians or physicians took him out for the air. On one of these days, when they came to the Park,

Swift remarked a new building which he had never seen, and asked what it was designed for? To which Dr. Kingsbury answered, 'That, Mr. Dean, is the magazine for arms and powder for the security of the city.'—'Oh! oh!' says the Dean, pulling out his pocket-book, 'let me take an *item* of that. This is worth remarking:—"My tablets," as Hamlet says, "my tablets—memory, put down that!"' Which produced these lines, said to be the last he ever wrote:—

"Behold! a proof of Irish sense;

Here Irish wit is seen!

When nothing's left that's worth defence,

We build a magazine!"

In 1743 Delany thus speaks of him:—"After the poor Dean had continued silent a whole year, in this helpless state of idiotcy, his housekeeper went into his room on the 30th November, in the morning, telling him that it was his birth-day, and that bonfires and illuminations were preparing to celebrate it as usual. To this he immediately replied: "It is all folly! they had better let it alone." That his silence was not, however, the sullenness of insanity, may be learned from the following account, said to have been given by Delany: "He would often *attempt* to speak his mind, but could not recollect words to express his meaning; upon which he would shrug up his shoulders, shake his head, and sigh heartily."

Lord Orrery, having heard of several expressions which he is said to have uttered with reference to himself, such as, "Oh, poor old man!" on seeing his face in a glass, &c., wrote to Mr. Deane Swift to enquire into the actual state of his illustrious relative, and received a letter in reply, dated 4th April, 1744, which, as it is

the only authority for all the lengthened description of his biographers, we here insert, as it was first published in London, in 1751 :

"As to the story of O poor old man! I inquired into it. The Dean did say something upon his seeing himself in the glass, but neither Mrs. Ridgeway nor the lower servants could tell me what it was he said. I desired them to recollect it by the time when I should come again to the Deanery. I have been there since, they cannot recollect it. *A thousand stories have been invented of him within these two years, and imposed upon the world.* I thought this might have been one of them; and yet I am now inclined to think there may be some truth in it; for, on Sunday the 17th of March, as he sat in his chair, upon the housekeeper's removing a knife from him as he was going to catch at it, he shrugged his shoulders, and rocking himself, he said: 'I am what I am, I am what I am,' and, about six minutes afterwards, repeated the same words two or three times over.

His servant shaves his cheeks and all his face, as low as the tip of his chin; once a week, but under the chin and about the throat when the hair grows long it is cut with scissors.

Sometimes he will not utter a syllable, at other times he will speak incoherent words; *but he never yet, as far as I could hear, talked nonsense, or said a foolish thing.*

About four months ago he gave me great trouble: he seemed to have a mind to talk to me. In order to try what he would say, I told him I came to dine with him, and immediately his housekeeper, Mrs. Ridgeway, said, 'Won't you give Mr. Swift a glass of wine, Sir?' he shrugged his shoulders, just as he used to do when he had a mind that a friend should not spend the evening with him. Shrugging his shoulders, your Lordship may remember, was as much to say, 'you'll ruin me in wine.'

I own I was scarce able to bear the sight. Soon after he again *endeavored, with a good deal of pain, to find words to speak to me*; at last, not being able after many efforts, he gave a heavy sigh, and, I think, was afterwards silent. This puts me in mind of what he said about five days ago. He endeavored several times to speak to his servant (now and then he calls him by his name); at last, not finding words to express what he would be at, after some uneasiness, he said, 'I am a fool.' Not long ago the servant took up his watch that lay upon the table to see what o'clock it was; he said, 'bring it here,' and, when it was brought, he looked very attentively at it. Some time ago the servant was breaking a large stubborn coal, he said, 'that's a stone, you blockhead.'

In a few days, or some very short time after guardians had been appointed for him, I went into his dining room, where he was walking; I said something to him very insignificant, I know not what, but, instead of making any kind of answer to it, he said, 'go, go,' pointing with his hand to the door, and immediately afterwards, raising his hand to his head, he said, 'my best understanding,' and so broke off abruptly, and walked away."

From this period, it is said,—but not, it must be remembered, by any person who saw him,—that he remained perfectly silent till his death, which occurred at three o'clock in the forenoon, upon Saturday, the 19th of October, 1745, in the seventy-eighth year of his age.

A *post mortem* examination was made by Mr. White-way, his relative, but all we are able to learn is, "that he opened the skull, and found much water in the brain." Dr. Lyon, revising this work, has altered the expression to "the sinus of his brain being loaded with water." What other pathological appearances presented at the autopsy it is now difficult to say.

In 1835 there was a *second post-mortem examination* of the Dean's head. This happened as follows: In making some alterations in the aisle of the church, it became necessary to expose *several* coffins, and amongst others those of Swift and Stella, which lay side by side. It was no idle curiosity, neither can we boast of its being zeal for the cause of science, which led to the disinterment; it was purely a matter of accident. The circumstance becoming known to a few scientific gentlemen in this city, several persons were present at the disinterment, and, among the rest, the late Dr. Houston, who has given the following interesting account of the skull of Dean Swift, ninety years after its burial. "It is my opinion, that the bones cannot be regarded as free from indications of previous chronic disease. There are certainly no marks of caries or of fungous growths on any part of the head; but the condition of the cerebral surface of the whole of the frontal region is evidently of a character indicating the presence, during life-time, of diseased action in the subjacent membranes of the brain. The skull in this region is thickened, flattened, and unusually smooth and hard in some places, whilst it is thinned and roughened in others. The marks of the vessels on the bone exhibit, moreover, a very unusual appearance; they look more like the imprints of vessels which had been generated *de novo*, in connection with some diseased action, than as the original arborescent trunks. The impressions of the middle arteries of the dura mater are unnaturally large and deep, and the branches of those vessels which pass in the direction forwards are thick and short, and terminate abruptly by dividing into an unusual number of minute twigs; whilst those of the same trunks which take their course backwards are long and regular, and of graduated size from the beginning to the end of their course."

The skull of the Dean, thus accidentally exhumed, together with that of Stella, attracted much attention.—Mr. Wilde observes :—The British Association were, at this very time, meeting in Dublin, and the skulls of Swift and Stella were then removed, for the purpose of being phrenologically examined by the corps of phrenologists that used to follow in the wake of that learned body : on this, however, hereafter. During the week or ten days which elapsed before they were returned (for returned they certainly were (a) ), they were carried to most of the learned, as well as all the fashionable societies of Dublin. The University, where Swift had so often toiled, again beheld him, but in another phase ; the Cathedral which heard his preaching,—the Chapter-house which echoed his sarcasm,—the Deanery which resounded with his sparkling wit, and where he gossiped with Sheridan and Delany,—the lanes and alleys which knew his charity,—the squares and streets where the people shouted his name in the days of his unexampled popularity,—the mansions where he was the honored and much sought guest,—perhaps the very rooms he often visited,—were again occupied by the dust of Swift !

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*Establishment of St. Patrick's Hospital for Lunatics.*

It is evident that Swift had long entertained the idea of establishing such an institution ; and so early as November, 1731, when he wrote the verses on his own death, we find his determination thus graphically de-

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(a) The only portion not returned was the larynx, the ossified fragments of which were abstracted by a bystander, and are now in the city of New York, U. S.

scribed in the concluding stanza of that celebrated poem :

“ He gave the little wealth he had  
To build a house for fools and mad ;  
And shew'd by one satiric touch,  
No nation wanted it so much.”

In September, 1732, he appears to have spoken with Sir William Fownes on the subject of the establishment of an hospital, but without, it would appear, mentioning his own benevolent intention on the subject ; and the verses which we have just quoted, though written, had not then been published. After this conversation Sir William addressed the Dean at considerable length on the matter, and enclosed him a proposal, “ That an hospital called Bedlam be built in the city of Dublin, or liberties, for the reception of lunatics from any part of the kingdom.” Among the other items in this proposal,—which is exceedingly well drawn up, and, though published upwards of a century ago, is well worthy of attention at the present day,—we find one inviting the College of Physicians to contribute to this good work by appointing some of their body to superintend the erection of cells, and to regulate the food and diet, &c., of the inmates.

“ When I was Lord Mayor,” continues Sir William, in his letter accompanying the proposal, “ I saw some miserable lunatics exposed, to the hazard of others as well as themselves. I had six strong cells made at the workhouse for the most outrageous, which were soon filled ; and by degrees, in a short time, those few drew upon us the solicitations of the many, till, by the time the old corporation ceased, we had in that house forty and upward. The door being opened, interest soon made way to let in the foolish, and, had that course gone on,

by this time the house had been filled with such. The new corporation got rid of most of these by death, or the care of friends, and came to a resolution not to admit any such for the future : and the first denial was to a request of the Earl of Kildare, which put a full stop to farther applications. As I take it, there are at this time a number of objects which require assistance, and probably many may be restored if proper care could be taken of them. There is no public place for their reception, nor private undertakers, as about London. Friends and relations here would pay the charge of their support and attendance, if there were a place for securing such lunatics.

I own to you I was for some time averse to our having a public Bedlam, apprehending we should be overloaded with numbers under the name of mad. Nay, I was apprehensive our case would soon be like that in England; wives and husbands trying who could first get the other to Bedlam. Many who were next heirs to estates would try their skill to render the possessors disordered, and get them confined, and soon run them into real madness. Such like consequences I dreaded, and therefore have been silent on the subject till of late. Now I am convinced that regard should be had to those under such dismal circumstances, and I have heard the Primate and others express their concern for them ; and no doubt but very sufficient subscriptions may be had to set this needful work on foot. I should think it would be a pleasure to any one that has any intention in this way to see something done in their life-time rather than leave it to the conduct of posterity. I would not consent to the proceeding on such a work in the manner I have seen our poor house and Dr. Steeven's Hospital, viz., to have so expensive a foundation laid that the expense of the

building should require such a sum, and so long a time to finish, as will take up half an age.

My scheme for such an undertaking should be much to this effect :—

First, I would have a spot of ground fixed on that should be in a good open air, free from the neighborhood of houses ; for the cries and exclamations of the outrageous would reach a great way, and ought not to disturb neighbors, which, was what you did not think of when you mentioned a spot in a close place, almost in the heart of the city. There are many places in the outskirts of the city, I can name, very proper.

Next to the fixing of a spot, I would, when that is secured (which should be a good space), have it well enclosed with a high wall ; the cost of all which must be known. Then I would have the cells at the Royal Hospital Infirmary, lately made for mad people, be examined how convenient, and how in all points they are adapted to the purpose, with the cost of these cells, which I take to be six or eight. Then I would proceed to the very needful house for the master and the proper servants. Then another building, to which there should be a piazza for a stone gallery for walking dry ; and out of that several lodging cells for such as are not outrageous, but melancholy, &c. This may be of such a size that it may be enlarged in length, or by a return, and overhead the same sort of a gallery, with little rooms or cells, opening the doors into the gallery, for by intervals, the objects affected may be permitted to walk at times in the galleries. This is according to the custom of London. Annexed to the master's house must be the kitchen and offices." And this very plan seems to have been

subsequently adopted in the erection of the present hospital. Fownes suggested the propriety of erecting the institution in an open space, formerly called The Dungle, facing the end of South-King street, or of purchasing "the large stone building called an alms-house, made by Mrs. Mercer," now Mercer's Hospital.

In January 1735, Swift memorialized the Mayor and Corporation of Dublin for a piece of ground on Oxmantown Green, for the purpose of erecting the hospital; and they appointed a "committee to inspect the said green" for that purpose.

The following letter, the original of which now lies before us, is so much to the purpose, so characteristic of the man, and reminds us so forcibly of the expressions of another distinguished churchman in his latter days, that we insert it:—

*"To Eaton Stannard, Esq.,*

*"Recorder of the City of Dublin:—*

"SIR,—I believe you may possibly have heard from me, or public report, of my resolution to leave my whole fortune, except a few legacies, to build a Hospital for Ideots and Lunaticks in this city or the suburbs; and, after long consideration, I have been so bold as to pitch upon you as my director in the methods I ought to take for rendering my design effectual. I have known and seen the difficulty of any such attempt by the negligence, or ignorance, or some worse dealing by executors and trustees. I have been so unfortunate, for want of some able friend of a publick spirit, that I could never purchase one foot of land; the neighbouring country squires always watching, like crows for a carcase, over every estate that was likely to be sold; and that kind of

knowledge was quite out of the life I have led, which in the strength of my days chiefly past at courts and among ministers of state, to my great vexation and disappointment, for which I now repent too late. I therefore humbly desire that you will please to take me into your guardianship as far as the weight of your business will permit. As the City hath agreed to give me a piece of land, my wish would be to make the Lord Mayor, Recorder, and Aldermen, my trustees, executors, or governors, according as you shall please to advise ; and out of these, Committees may be appointed to meet at proper times. My thought is, that the City will be careful in an affair wholly for the City's advantage. If you would favor me so much as to fix any day during this vacation to dine at the Deanery, I shall be extremely obliged to you, and give you my very crude notions of my intentions.

“ I am, with very great esteem, Sir,

“ Your most obedient and obliged

“ Servant,

“ JONATH. SWIFT.

“ *Deanery House,*

“ *April 11th, 1735.*”

In 1739 a mortmain bill was introduced into the Irish parliament for preventing the settlement of landed property on the Church, or on public charities. The Dean, foreseeing the effect of this, petitioned against it, and it never passed into a law. The site finally chosen was on a piece of waste ground, or common, surrounding Dr. Steevens's Hospital, which, from its being mentioned in Swift's will, we must suppose he had been in treaty for prior to 1740. By this will he demised his whole property, amounting to about £12,000, to his executors, to purchase lands, with the profits of which to erect and endow “ a hospital large enough for the reception of as

many idiots and lunatics as the annual income of said lands," &c., shall be sufficient to maintain; and in case that a sufficient number of idiots and lunatics could not be procured, that incurables, not laboring under infectious diseases, should be admitted. The year after his death his executors became incorporated into a body of governors, and obtained a charter in 1746. Voluntary contributions were also set on foot, which, with parliamentary grants, and the issue of the Dean's bequest, enabled the hospital, which now stands adjacent to that of Dr. Steevens, to be opened on the 19th of September, 1757, for the reception of fifty patients. It is now capable of accommodating 150 patients, seventy-five males and seventy-five females, besides the officers and servants of the institution, amounting to about thirty.

As the verses written upon the presentation of Swift's bust to the library of Trinity College by the senior sophisters, graphically allude to the Dean's bequest, we here insert them, the more particularly as they have not been printed in any collection of the Dean's works.

"Rich in unborrow'd wit, thy various page  
By turns displays the patriot, poet, sage.  
Born to delight thy country, and defend,  
In life, in death, to human race a friend;  
For, mad and idiots,—whom alone to teach  
Thy writings fail,—thy will's last bounty reach."

## ARTICLE III.

**Mrs. ELIZABETH FRY:****HER CARE AND LABORS FOR THE INSANE.**

*Memoir of the Life of ELIZABETH FRY, with Extracts from her Journal and Letters. Edited by two of her Daughters. Philadelphia, J. W. Moore, 1848. Two vols, Octavo, pp525, 552.*

Scattered through these interesting volumes, are brief accounts of the visits of MRS. FRY to various Lunatic Asylums, and remarks respecting the treatment of the insane. We select the following:—

“In 1838, she visited the immense establishment in Paris, called the Salpetriere Hospital for the aged, infirm, epileptic, idiotic, and insane women. The building stands on nine acres of ground, and the whole occupies ninety-eight, and accommodates five thousand patients.

MRS. FRY was exceedingly struck with the kindness manifested towards the patients, particularly towards the insane, so much liberty being given them. Formerly, these unhappy creatures were chained and cruelly treated; many of the inmates followed our party about pleased at being noticed.

One thing, however, occasioned us real pain:—amidst the good order which prevailed, the absence of all religious instruction. Proved, as it has long been, that this unfortunate class of persons are helped and soothed by the blessed promises of Scripture, and capable, in many instances, notwithstanding their mental infirmity, of feeling and appropriating the Christian's hope.”

In March, 1840, she visited the Lunatic Asylum at

Brussels; of which she says: "It was so beautifully conducted, that I more took the impression of how happy such persons may be made than I ever did before. They are cared for by the Sisters of St. Vincent de Paul." She also visited about the same time the Lunatic Asylum at Utrecht, and mentions it, "as a very interesting and superior one."

In 1840, she inspected the Lunatic Asylum at Amsterdam, which she "found in a very deplorable condition. Among other miserable objects, one unhappy woman unclothed lay grovelling in straw. Whether the look of compassion or the voice attracted her, cannot be known; but she dragged herself as nearly as her chains would admit to her visitant, and endeavored to reach her; the hand she desired to touch was yielded, she kissed it again and again, and burst into an agony of tears, Will any one venture to assert that this poor creature was past all touch of human feeling, or the reach of gentle control?"

But the following letter from MR. VENNING to the daughters of MRS. FRY after her death, furnishes abundant evidence that she took a deep interest in the welfare of the insane. It is also very interesting on other accounts.

"I cheerfully comply with your desire to be furnished with some of the most striking and useful points contained in your late beloved mother's correspondence with myself in Russia, relative to the improvement of the Lunatic Asylum in St. Petersburg. I the more readily engage in this duty, because I am persuaded that its publication may, under the Lord's blessing, prove of great service to many such institutions on the Continent, as well as in Great Britain. I wish indeed that I could give you the letters themselves, but unfortunately they are inaccessible to me, being left behind in Russia, together

with other important documents, under the care of a friend who is now unable to find them; I have however recorded the substance of them in my journal, so that I shall be able to describe them without much difficulty.

“I begin by stating that her correspondence was invaluable as regarded the treatment and management of both prisoners and insane persons. It was the fruit of her own rich practical experience communicated with touching simplicity, and it produced lasting benefits to these institutions in Russia. In 1827, I informed your dear mother, that I had presented to the Emperor Nicholas, a statement of the defects of the Government Lunatic Asylum, which could only be compared to our own Old Bedlam in London, fifty years since, and that the Dowager Empress had sent for me to the winter palace, when she most kindly, and I may say joyfully, informed me that she and her august son, the Emperor, had visited together this abode of misery, and were convinced of the necessity not only of having a new building, but also of a complete reform in the management of the insane; and, further, that the Emperor had requested her to take it under her own care, and to appoint me the governor of it. I must observe that in the meantime the old asylum was immediately improved, as much as the building allowed, for the introduction of your dear mother’s admirable system. Shortly after, I had the pleasure of accompanying the Empress to examine a palace-like house (Prince Sherbatoff’s,) having above two miles of garden, and a fine stream of water running through the grounds, only five miles from St. Petersburg. The next day an order was given to purchase it. I was permitted to send the plan of this immense building to your dear mother for her inspection, and hints for improvement. Two extensive wings were recommended, and subsequently added for dormitories. The wings cost about 15,000*l*, and

in addition to this sum from the government, the Emperor, who was always ready to promote the cause of benevolence, gave himself 3000*l* for cast-iron window frames recommended by your dear mother ; as the clumsy iron bars which had been used in the old Institution, had induced many a poor inmate, when looking at them, to say with a sigh, 'Sir, prison! prison!' Your dear mother also strongly recommended, that all except the violent lunatics should dine together at a table covered with a cloth, and furnished with plates and spoons.

"The former method of serving out the food was most disgusting. This new plan delighted the Empress, and I soon received an order to meet her at the Asylum. On her arrival she requested that a table should be covered, and then desired me to go round and invite the inmates to come and dine ; sixteen came immediately and sat down ; the Empress approached the table, and ordered one of the upper servants to sit at the head of it, and to ask a blessing ; when he rose to do this, they all stood up ; the soup, with small pieces of meat, was then regularly served, and as soon as dinner was finished, they all rose up spontaneously, and thanked the Empress for her motherly kindness. I saw the kind Empress was deeply moved, and turning to me, she said, '*Mon Cher*, this is one of the happiest days of my life.' The next day the number increased at the table, and so it continued increasing. After your dear mother's return from Ireland, where she had been visiting, among other Institutions, the Lunatic Asylums, she wrote me a letter on the great importance of supplying the lunatics with the Scriptures. This letter deserved to be written in letters of gold ;—I sent it to the Imperial Family, it excited the most pleasing feelings, and marked approbation. The Court Physician, His Excellency Dr. Richl, a most enlightened and devoted philanthropist, came to me for a copy of it. It re-

moved all the difficulty there had been, respecting the giving the Holy Scriptures to the inmates. I was therefore permitted to furnish them with copies, in their various languages. It may be useful to state the result of this measure, which was considered by some, to be a wild and dangerous proceeding; I soon found groups collected together, listening patiently and quietly to one of their number reading the New Testament. Instead of disturbing their minds, it soothed and delighted them. I have witnessed a poor lunatic, a Frenchman, during an interval of returning reason, reading in his bed-room the New Testament, with tears running down his cheeks; also a Russian priest, a lunatic, collect a number together, while he read to them the Word of God.

“On one occasion I witnessed a most interesting scene; on entering the Institution, I found a young woman dying; her eyes were closed, and she was apparently breathing her last breath. I ordered one of the servants of the Institution to read very loud to her that verse, ‘For God so loved the world that He gave His only begotten Son, that whosoever believeth in him should not perish, but have everlasting life.’ Dr. K—— observed, ‘Sir, she is almost dead, and it is useless.’ On my urging its being done, Lo! to the astonishment of all present, she opened her eyes, and smiled. I said, ‘Is it sweet, my dear?’ she nodded assent. ‘Shall it be read to you again?’ a smile and nod of the head followed. She evidently possessed her reason at that moment, and who can trace or limit the operations of the Holy Spirit, on the reading of God’s own word, even in her circumstances.

“When I received a letter from your mother, I always wrote it out in French, and presented it in that language to the Empress, and when she had read it, it was very encouraging to see with what alacrity she ordered one of her secretaries to translate it into Russian, and then de-

liver it to me to be conveyed to the Asylum, and entered into the journal there for immediate adoption. I remember, on one occasion, taking a list of rules, at least fourteen in number, and the same day they were confirmed by the Empress; and these rules introduced the following important arrangements; viz., the treating the inmates, as far as possible, as sane persons, both in conversation and manners towards them—to allow them as much liberty as possible—to engage them daily to take exercise in the open air—to allow them to wear their own clothes, and no uniform prison-dress—also to break up the inhuman system of permitting the promiscuous idle curiosity of the public, so that no one was allowed to see them without permission;—a room on entering the Asylum was prepared for one at a time, on certain days to see their relations. The old cruel system drew forth many angry expressions from the poor lunatics, ‘Are we then wild beasts to be gazed at?’

“The Empress made a present to the Institution of a piano forte, and it had also a hand organ, which pleased exceedingly the poor inmates; and on one occasion, the Empress, on entering the Asylum, observed that the inmates appeared unusually dull, when she called them near, and played herself on the hand organ an enlivening tune. Another important rule of your mother’s, was most strictly to fulfil whatever you promise to any of the inmates, and above all, to exercise patience, gentleness, kindness and love towards them; therefore, to be exceedingly careful as to the characters of the keepers you appoint. These are some of the pleasing results of your mother’s work. The Dowager Empress on one occasion, conversing about your mother, said, ‘How much I should like to see that excellent woman, MADAME FRY, in Russia,’ and often did I indulge that wish, and what a meeting it would have been, between two such devoted phil-

anthropists as your mother and the Dowager Empress, who was daily devoting her time and fortune to doing good, daily visiting in person the various institutions of her own forming, and who once observed to me, 'We must work while we can, the time is short.' In the second volume of the life of that beloved and devoted philanthropist, WILLIAM ALLEN, is the lovely character of this extraordinary Princess truly delineated; she possessed the rare secret of doing acts of love with love. Although the Empress was in her sixty-ninth year, I had the felicity of accompanying her in no less than eleven of her personal visits to the Lunatic Asylum, say from the 29th of February, to the 11th of October, 1828. On the 24th of October, thirteen days after, she died, to the deep-felt regret of the whole Empire. Rozoff, a young lunatic, as soon as he heard it, burst into tears:—she would visit each lunatic when bodily afflicted, and send an easy chair for one, and nicely dressed meat for others, and weekly send from the Palace, Sauterne wine, coffee, tea, sugar, and fruit, for their use.

"Among the many striking features in your mother's correspondence, her love to the Word of God, and her desire for its general circulation, were very apparent; and evidently that sacred Book was the Fountain whence she herself derived all that strength and grace to carry on her work of faith and labor of love which her Divine Master so richly blessed. As the result of my own observation and experience in foreign countries, I can bear witness, relative to very many deeply interesting instances of spiritual good attendant on the free distribution of that inspired Word fully; nor shall I ever forget the solemn charge made by his late Highness, Prince Charles Lieven, to the Metropolitan of the Greek Church, Seraphin; at the last meeting of the Russian Bible Society, held at the St. Alexander's Monastery in St. Petersburg,

Dr. Paterson, myself, and two or three other members were present, seated on one side of the table, and opposite the dignitaries of the Church, when, after much discussion, the pious Prince said most seriously to the Metropolitan, 'How will you be able to answer at the day of judgment, for the awful conduct of impeding the free circulation of the Scriptures to the people?' and further observed, that there never was a Tzar of Russia, who forbade the Bible to the people; we all perceived that His Eminence was deeply affected. I can most fully corroborate this statement, in reference to the Emperors Alexander and Nicholas, both of whom were desirous that the Bible should be freely circulated.

"In December, 1827, when accompanying the Emperor Nicholas through the New Litoffsky Prison, he not only was well pleased in finding every cell fully supplied with the Scriptures, the rich result of his having confirmed the late Emperor Alexander's orders, to give the Scriptures gratis to all the prisoners; but on seeing some Jews in the prison, he said to me, 'I hope you also furnish these poor people with them, that they may become Christians—I pity them!' I witnessed a most touching scene, on the Emperor's entering the Debtor's Room, three old venerable grey-headed men fell on their knees, and cried, 'Father have mercy on us;' the Emperor stretched out his hand in the peculiar grandeur of his manner, and said, 'Rise, all your debts are paid,—you are this moment free;' without knowing the amount of their debts, one of which was considerable.

I hope this feeble attempt to detail a little of your dear mother's useful work, may be acceptable, leaving you to make what use of it you may think proper. I remain,

"My dear friends, yours, most sincerely,

"JOHN VENNING.

"*Surry House, Norwich, March, 1847.*"

## MRS. ELIZABETH FRY.

We cannot forbear embracing this occasion, to direct the attention of our readers to the volumes mentioned at the head of this article. We regard them as among the most interesting and instructive we have ever read:—good incentives to the cultivation of the intellect, and to a religious, useful life. One of the very best works a parent can put into the hands of a son or daughter.

They also afford useful reading for those in whose welfare we feel most deeply interested, and to whom this Journal is mainly devoted; we mean those disposed to mental disorder; for it is most unquestionable in our opinion, that whatever tends to overcome extreme selfishness and worldly mindedness; that teaches submission to the Divine will and engages men in deeds of goodness;—that consoles and encourages them with the hopes of a happy immortality as revealed in the Gospel of Christ; tends also to prevent that perturbation and anxiety of mind that frequently causes its actual derangement.

Mrs. Fry was a very remarkable woman. With piety as fervid as that of Madame Guyon or St. Teresa, and with as earnest and constant seeking and longing for “the inward light,” and for guidance from on high, yet she was no recluse or mystic, and was always singularly calm and free from all extravagance in conduct or conversation. Though deriving great enjoyment from religious contemplation, yet she believed there was work for her to do; hence she was most actively engaged in benevolent labors and in efforts “to do the will of her Father in Heaven.” “I can truly say one thing,” she remarked to one of her children during her last illness, “since my heart was touched at the age of seventeen, I believe

I never have awakened from sleep, in sickness or in health, by day or by night, without my first waking thought being, how best I might serve the Lord."

But the interest she took in the welfare of those out of her own family did not hinder her from being a good wife and mother. She considered domestic duties the first and greatest earthly claims in the life of a woman, and desired to have every home duty accomplished, every household affection met; but reason and Scripture taught her, that each individual has something to bestow either of time or talent, or wealth, which spent in the service of others, would return in blessings on herself and her own family. Though belonging to a religious society, (The Friends,) whose tenets and observances are deemed by many somewhat peculiar, yet her charity for all professed Christians was very great, believing that "all who truly love Christ are one in him."

Mrs. FRY is most known for her active benevolence and especially for the part she took in behalf of prisoners.

Those who know but little else about her, may suppose that she was in some degree actuated by a love of notoriety. But this was very far from being the fact, as these volumes, revealing as they do her whole life by extracts from her private journal, exhibit her as one of the most modest and retiring of women, as well as one of the most humble and self-denying of christians.

From early youth, before she considered herself religious, she was very watchful of her faults and desirous to correct them and to improve herself. Thus in her seventeenth year she wrote in her journal as follows;—"July 7th—I have seen several things in myself and others, I never before remarked; but I have not tried to improve myself; I have given way to my passions, and let them have command over me. I have known my faults, and

not corrected them, and now I am determined I will once more try, with redoubled ardor, to overcome my wicked inclinations: I must not flirt; I must not even be out of temper with the children; I must not contradict without a cause; I must not mump when my sisters are liked and I am not; I must not allow myself to be angry; I must not exaggerate, which I am inclined to do. I must not give way to luxury; I must not be idle in mind; I must try to give way to every good feeling, and overcome bad; I will see what I can do. If I had but perseverance, I could do all that I wish; I will try. I have lately been too satarical, so as to hurt sometimes; remember it is always a fault to hurt others."

The next year she wrote; "A thought passed my mind, that if I had some religion, I should be superior to what I am, it would be a bias to better actions; I think I am degrees losing many excellent qualities. I am more by cross, more proud, more vain, more extravagant. I lay it to my great love of gaiety and the world. I feel, I know I am failing. I do believe if I had a little true religion, I should have a greater support than I have now;—in Virtue my mind wants a stimulus; never, no never, did mind want one more; but I have the greatest fear of religion, because I never saw a person religious who was not enthusiastic."

Soon after this, she heard an American friend, William Savery,—and this seems to have made a decided change in her views and feelings. She thus writes in her journal;—"May I never forget the impression William Savery has made on my mind. As much as I can say, is, I thank God for having sent at least a glimmering of light through Him into my heart, which I hope, with care, and keeping it from the many draughts and winds of this life, may not be blown out, but become a large brilliant

flame, that will direct me to that haven, where will be joy without a sorrow, and all will be comfort."

And again;—"May I never lose the little religion I now have; but if I cannot feel religion and devotion, I must not despair, for if I am truly warm and earnest in the cause, it will come one day,"

The same year she made the following rules for herself:—

*First*,—Never lose any time; I do not think that lost which is spent in amusement or recreation, some time every day; but always be in the habit of being employed.

*Second*,—Never err the least in truth.

*Third*,—Never say an ill thing of a person, when I can say a good thing of them; not only speak charitably, but feel so.

*Fourth*,—Never be irritable nor unkind to anybody.

*Fifth*,—Never indulge myself in luxuries, that are not  
• necessary.

*Sixth*,—Do all things with consideration, and when my path to act right is most difficult, feel confidence in that power that alone is able to assist me, and exert my own powers as far as they go."

But we cannot particularise all the occurrences of her eventful life. Suffice it to say, that under all circumstances, in all situations of life, in sickness and health, in prosperity and adversity, she was always the same calm, self-possessed, self-denying, and actively benevolent woman. No class of sufferers escaped her notice. The sick and the poor, the insane and the criminal, always enlisted her feelings in their behalf, and commanded her time and money.

But as the Duchess of ———, remarks in a letter printed in these volumes; "The poor were not the only beings to whom she brought hope and comfort." The

wealthy and the titled, and those in high stations, were benefited by her counsels and conversations. She never neglected an opportunity of doing good, and such was her manner, that no offence was ever given by her remarks, but on the contrary, she was always listened to with the highest respect and regard.

Thus, in 1831, she says ; " With the Duchess of Kent, and her very pleasing daughter, the Princess Victoria, I felt my way open to express, not only my desire that the best blessings might rest upon them, but that the young Princess might follow the example of our blessed Lord ; that as she ' grew in stature she might grow in favor with God and man.' I also ventured to remind her of King Josiah, who began to reign at eight years old, and did that which was right in the sight of the Lord, turning neither to the right hand nor to the left, which seemed to be well received."

Eleven years after this, in 1842, seated between Prince Albert and Sir Robert Peel, she says ; " With the Prince, I spoke very seriously upon the Christian education of their children, the management of the nursery, the infinite importance of a holy and religious life ; how I had seen it in all ranks of life ; no real peace or prosperity without it."

At Newgate, with the King of Prussia seated on her right hand and the Lady Mayoress on her left, she says ; " I expressed my desire that the attention of none, particularly the poor prisoners, might be diverted from attending to our reading by the company there, however interesting, but that we should remember that the king of Kings and lord of Lords was present, in whose fear we should abide, and seek to profit by what we heard. I then read the 12th chapter of Romans. I dwelt on the mercies of God being the strong inducement to serve Him, and no longer to be conformed to this world. Then I

finished the chapter, afterwards impressing, our all being members of one body, poor and rich, high and low, all one in Christ, and members of one another."

"In the Palace of the Tuilleries," say her daughters, "in an immense drawing room, the size, and heavy crimson, and gold magnificence of which exceeded any room she had ever seen, with the Duchess of Orleans, and the Grand Duchess of Mecklenburg, the conversation at first was upon the Duchess of Orleans' affliction;—they had each a Bible in their hand. MRS. FRY read to them a few verses, and commented on them, on affliction and its peaceable fruits, afterwards. They then spoke of the children of the House of Orleans, and the importance of their education and early foundation in real Christian faith; the Grand Duchess of Mecklenburg, an eminently devoted, pious woman, deeply responded to these sentiments. It was an hour and a half before this interesting conversation came to a close."

With M. Guizot, when at the head of the Cabinet of France, "they spoke of crime in its origin, its consequences, and the measures to be adopted for its prevention; of the treatment of criminals; of education and of Scriptural instruction. Here Mrs. Fry unhesitatingly urged the diffusion of Scriptural truth, and the universal circulation of the Scriptures, as the only means capable alone of controlling the power of sin, and shedding light upon the darkness of superstition and infidelity."

But we can make no further extracts, but hope those we have given and what we have said will induce some few at least, to procure and read the entire work. We wish however to make an inquiry, one which has an important bearing upon the education of children and which has been suggested by the perusal of the life of Mrs. Fry.

To what are we to attribute the remarkable talent and

the excellent, moral, and religious character, exhibited, not only by MRS. FRY, but by her whole family of brothers and sisters, some of whom were considered more gifted than herself?

"A family," as observes the *North British Review*, "possessing the charms of intellect and goodness in an extraordinary degree, which fascinated, assimilated, and enobled all congenial minds, that came within the sphere of its influence; an influence which has been widely extended; which has in fact reached to the ends of the earth, and is felt now, and will be felt to the end of time, in the freedom and happiness of distant tribes of mankind."

The distinguished ability and benevolent labors of JOHN JOSEPH GURNEY, MRS. FRY's brother, are well known. Of her youngest sister, PRISCILLA GURNEY, who died in 1821, Sir Fowell Buxton, Bart. M. P., says; "I have seldom known a person of such sterling ability; I have listened to many eminent preachers and many speakers also, but I deem her as perfect a speaker as I ever heard. The tone of her voice, her beauty, the singular clearness of her conception; and, above all, her own strong conviction that she was urging the truth, and truth of the utmost importance—the whole constituted a species of ministry which no one could hear, and which I am persuaded no one ever did hear without a deep impression."

The *London Quarterly Review*, an authority not likely to overestimate her ability, says; "We believe this account does not exaggerate the impression her talents had made among all who moved in her sphere."

But she had not cultivated her intellectual powers to the neglect of womanly accomplishments. "She was,"

say her nieces, "gifted with a singular finish and completeness of character, very gentle, yet very bright: she possessed exquisite taste and tact, was gifted in the use of the pencil, and excelled in that graceful and feminine, but rare accomplishment, skill in needlework."

We believe the true answer to the inquiry made, will be found on pages 16, 17, and 18 of the first volume of these *Memoirs of Mrs. Fry*. In the long extracts there given from the journal of Mrs. GURNEY, the mother of Mrs. Fry, revealing her character and principles, and describing her method of educating her children. The extracts are too long for insertion here, but we trust our readers will see them. Those who are so fortunate as to have such a mother may be considered among the favored of the children of men, and of whom the world may reasonably expect things both good and great.

## ARTICLE IV.

**INCENDIARY MONOMANIA—  
PYROMANIA.**

PYROMANIA is a name given by M. Marc, to the insane impulse to *destroy houses, churches, and other property by fire*. The following very singular case, which occurred several years since, in Connecticut, was, we are inclined to believe, an instance of this kind.

We were present at the trial, which was had before the Superior Court, at Danbury, in October, 1841; Judge Storrs presiding. The following account, most of which was published at the time of the trial in a newspaper in that vicinity, is to our knowledge correct.

The prisoner, Nathaniel Greenwood, in appearance, is an interesting lad, fifteen years of age, son of the Rev. Mr. Greenwood, of Bethel, a parish in Danbury. He came to this country with his parents, from England; and about three years ago settled in Bethel. The first year he attended the district school; the second year he entered as clerk in a store at Bethel, and the past year as a clerk in the post-office, which is also connected with a store. Up to the time of his arrest, he had been considered by the whole neighborhood as an upright, honest and inoffensive lad, beyond all suspicion of fault, and by his urbanity and attention to all with whom he had intercourse in consequence of his station, he had become a particular favorite, not only with his employer but with the whole village.

In July and August last, there were repeated com-

plaints by the citizens of Bethel, that money inclosed in letters at that office, for New York and other places, had been purloined from said letters, before reaching their places of destination. This gave Mr. Seely, the post-master, great uneasiness. He wrote to the Post Master General for advice on the subject; and took every measure he deemed possible, without success, to ascertain where the theft was committed; not suspecting for a moment that *his own clerk* was the guilty one.

The amount thus abstracted, at various times, which had come to the post-master's knowledge, by the 1st of September, had amounted to nearly *two hundred dollars*. On the night of the 22d of August, a barn belonging to Mr. Levi Bebee, was destroyed by fire, and an attempt made, without success, to destroy a barn belonging to Mr. Seely, in the same way. As no doubt existed but that this fire was the work of an incendiary, it became a matter of much inquiry who could possibly be the guilty person; and this, in connection with the robberies committed upon the letters passing through the post-office, became the topic of general conversation; but no suspicion up to the 1st of September, rested upon any one with any degree of confidence.

On the morning of that day, or the day following, about 9 o'clock, Mr. Seely found his store locked up, and on inquiry, discovered that Greenwood had absconded. Conviction of his clerk's guilt instantly flashed upon his mind, and on going into his lodging room, he found in the pocket of a coat or vest belonging to his clerk, three slips of paper, written upon, and as supposed, designed for his father, the Rev. Mr. Greenwood. One paper read thus:

"You will be surprised to learn that I have eloped.—The fact is, I fired Mr. Bebee's barn and tried to fire Mr. Seely's but without success."

Another read thus :

"You will be surprised to learn that I have eloped ; the fact is, I fired Mr. Bebee's barn, and tried to fire Mr. Seely's without success. I was bribed to fire the whole village, by an accomplice who lives within twenty miles of Bethel, but Providence"—

And the other read thus :

"You will be surprised to learn that I have eloped ; the fact is I fired Levi Bebee's barn and cannot bear the sight of him."

These papers confirmed the suspicion, and parties were dispatched in various directions in pursuit of Greenwood. He was found at the Norwalk Hotel the next morning, in bed and asleep.

On being aroused, and charged with the offence of burning the barn, he shed tears, and confessed the whole. In regard to the burning, he said he had an accomplice, but refused to give his name, who bribed him to commit the deed ; said his accomplice came to him the night he burned the barn, and offered him ever so much money if he would burn the whole village ; that the night after the barn was burned he had another interview with him, and he gave him a roll of bills amounting to \$300. He gave an account of the various letters he had taken money from before they were forwarded from the post-office, and the amount from each. He named all Mr. Seely had any knowledge of, and several more which had not come to his knowledge, amounting in all to something like \$300. He had all the money with him, in the identical bills abstracted from the various letters. A pistol was also found in the pocket of his coat near his bed-side. On interrogation regarding it, he said if he had heard Mr. Seely's voice before he entered his room he should have blown his own brains out with it.

On his way back to Danbury, with the gentleman who arrested him, he was told if he did not give up the name of his accomplice, he would be sent to State Prison. On being repeatedly threatened, he gave the name of Mr. Carnes, of Brooklyn, with whom he said he was formerly acquainted. He said he first met him in the street at Danbury; afterwards at a saw mill, and lastly, on the night of the fire as before stated. He also gave an account of his absconding; the cause, &c.; said that on the morning he left, he saw three men talking before the store; suspected they were talking about him; thought he heard his name mentioned, and he locked up the store and proceeded down the street towards Norwalk; saw Mr. Bebee's white horse fastened to the bars near the lime kiln, and he left the high-road and passed over the mountains, west; he wandered about awhile and finally found his way to Redding, where he hired a man to take him to Norwalk, intending to go to New York.

Greenwood was taken before a magistrate, and on an inquiry, bound over to the present term, on a charge of arson, and to the United States Circuit Court, next, to be holden at New Haven, on a charge of robbing the mail. On neglect to give bail, he was committed to the jail in Danbury, where he has since remained.

While lying in jail he has exhibited no signs of contrition, but has preserved a great indifference upon all subjects; and when conversed with in regard to the crimes charged against him, would sometimes confess the whole freely, and state many particulars; and at other times deny all recollection of the circumstances.

The defence set up on the trial was "*Insanity*," and a great mass of testimony was introduced to sustain this plea.

Dr. A. Brigham, Superintendent of the Retreat for the

Insane, at Hartford, was examined at great length. He had examined the prisoner several times in the jail; and noticed that his head was singularly small, that his eyes had an unnatural look, and his pulse constantly above one hundred and ten beats in a minute. From his repeated conversations with him, one of which was before the prisoner knew that he was to be a witness, together with the whole history of the case, the testimony, the age of the lad, his previous very good character, his attacks of epilepsy, and above all, his account of an accomplice, and the circumstances attending his firing the barn, which he would at one time relate with the utmost candor and apparent truthfulness, and then in a few hours, deny the whole, and deny that he had ever stated any such things, induced the Dr. to believe that the prisoner was laboring under a *diseased brain*.

Capt. Ford, late Superintendent of the Insane Asylum, at Bloomingdale, was also introduced as a witness, who testified to similar cases of lunacy to the one contended for on the part of the prisoner, having come under his observation.

It was also shown in proof, that the story about the accomplice was a matter of delusion, if honestly related, as such meetings could not have existed, and as no such man as Carnes was to be found.

It was also proved, that up to the age of eleven years, he had been subject to fits of epilepsy, that he often had severe head-ache, and could not sleep unless his head was much elevated.

On the part of the State, it was contended that these contradictory stories, after the commission of the crime; his wanderings into the mountains; his total indifference in regard to the proceedings around him, &c., &c., did not tend to prove insanity at the time the crime was per-

petrated, and the physicians of the town and most all who knew the lad, were called upon, who testified to the good character of the boy, his correct business habits, and that during the time he had lived in the place, no one ever suspected but that his brain was as well developed as youth in general of his age, and no act of his had ever been noticed that indicated an insane mind.

During the trial, the prisoner sat in the prisoner's box, with the utmost unconcern in regard to what was going forward about him, and entirely unmoved with any remarks of witnesses or counsel on either side.

The testimony was ably summed up on the part of the State, by Hickok, of Danbury, and State Attorney Dutton, of Bridgeport; and on the part of the prisoner, by Booth, of Danbury, and Bissel, of Norwalk.

The Judge delivered a very impartial charge to the jury; who, after long deliberation, were unable to agree upon a verdict, and were discharged.

By some arrangement with the State Attorney, the case was never re-tried, but the young man was sent to England, where he had relatives, and where we understand he has lived ever since, and enjoyed good health and conducted himself with the utmost propriety.

We have had under our care, several persons who had manifested this insane propensity, to destroy things by fire. In fact, the amount of property destroyed by those who are now insane and in this Institution, is sufficient to build a good Lunatic Asylum. But most of the so called *pyromaniacs* that have fallen under our observation, had also exhibited other insane and dangerous propensities. Some have been disposed to steal, others to destroy by poison, and we are inclined to believe, that this insane propensity to burn is rarely the only one that is manifested, and are disposed to question the propriety of their being considered so marked and distinct as to require a separate name.

Most of the cases that we have seen, have occurred about the period of puberty;—a period that is apt to produce more or less constitutional disturbance; giving rise to very bizarre conduct, and sometimes to actual insanity. Some are hysterical, others are cataleptic or epileptic; and some conduct themselves in such a manner, that it is not surprising that they are supposed to be bewitched, or possessed of the devil.

We select from various authorities, a few instances of *Incendiary Monomania*.

“A most remarkable instance of this instinctive pyromania, was that of Marie Franck, who was executed for house-burning. The case was published in a German journal, from which it was cited by Dr. Gall. Within five years, Marie Franck fired twelve houses, and was arrested on the thirteenth attempt. She was a peasant's daughter, of little education, and in consequence of an unhappy marriage, had abandoned herself to habits of intemperance. In this state, a fire occurred in which she had no share. From the moment she witnessed this fearful sight, she felt a desire to set fire to houses, which, whenever she had indulged in strong liquor, was converted into an irresistible impulse;—she could give no other reason, nor show any other motive for firing so many houses, than this impulse which drove her to it. Notwithstanding the fear, the terror, the repentance she felt, in every instance, she repeated the act. In other respects, her mind was sound.

“Another characteristic instance has been cited by Gall.—A young girl, of a quiet and inoffensive disposition, and whose character had hitherto been exemplary, made seven different attempts to burn houses in a village near Cologne. When interrogated as to the motives which had prompted her to act so wickedly, she burst into tears, confessing, that at certain periods, she felt her reason

forsake her, that then she was irresistibly impelled to the commission of a deed, of which, when done she bitterly repented. She was acquitted by a jury, of all criminal intentions.

"In another instance, related by the same writer, this propensity was connected with imbecility, in the prison at Freyburg.

"The following instance is related in a well known English medical journal:—A girl, seventeen years of age, became a servant to Mr. Becker, on the 7th of February. Strange to say, her master's house was discovered to be on fire several times, in the course of a few days, after she began to reside there. The girl was dismissed, in consequence of her master supposing that she was bewitched. Soon afterwards, she got a place in another family, and it was not long before she again resorted to her incendiary practices. When charged with the offence, she at once confessed it, and was bitterly grieved at the damage and distress she had caused. The judge, before whom she was tried, very properly decided, that she was the victim of insanity."—*Prichard*.

"A servant girl, fifteen years of age, and suffering from nostalgia, twice committed the act of incendiarism, in order to leave her masters. She affirmed, that from the moment of entering upon service, she was beset with the desire of setting something on fire. It seemed to her that a shade, constantly by her side, impelled her to this act. This girl suffered from violent pains in the head, and her menses were tardy. Henke, in the 7th vol. of his *Annals*, among many other examples, relates that of a girl twelve years of age, who thrice set fire to buildings, and purposely suffocated her infant.

"E. Platner states, that the female servant of a peasant, had twice committed incendiary acts, incited by an internal voice, by which she was constantly harassed,

and which commanded her to burn something, and then destroy herself. This girl affirmed, that she had regarded with composure and satisfaction, her first incendiary act. The second time, she hastened to give the alarm, and endeavored to hang herself. No other intellectual disorder was observed in the case of this girl. From the age of four years, however, she had suffered from spasms, which degenerated into epilepsy. A violent epileptic seizure had preceded by several days, the second act. No obscure insinuation, no opposition nor mortification, had provoked this determination. She had hesitated for some days.

"In the 7th vol. of the *Annals* of Henke, it is stated that a female servant, on returning from a dance where she had been much heated, was suddenly seized with an incendiary impulse. She experienced great anxiety during the three days of irresolution, which preceeded the act of incendiarism. She declared that she felt, on seeing the fire, a joy, the like of which, she had never before experienced.

"An apprentice to the business of a wheelwright eighteen years of age, and living in the country, committed sixteen incendiary acts, in the course of four months. He always carried with him a sponge, and a thread saturated with sulphur; and, although, to satisfy his gluttony and pleasures, he might already have learned to steal, and was destitute of money, he always refrained from robbery during the conflagrations he had kindled. He was not excited by any passion, but on the breaking out of the flames was greatly pleased, and his pleasure was greatly increased by the sound of the bells, the lamentations, clamors, cries, and confusion of the population. So soon as the bells announced the existence of a fire, he was obliged to leave his work, so violently were both mind and body agitated.—*Esquirol*.

## ARTICLE V.

## WITCHCRAFT AND INSANITY.

From the year 1660 to about 1700, numerous instances of what was called *witchcraft*, occurred in New-England. We do not, however, now intend to enter into any historical details on the subject, but merely call the attention of our readers to the probable fact, that most, if not all of those who called themselves witches,—who said they were in league with evil spirits, and confessed *familiarity with the devil*, were more or less *insane*. Some, perhaps, were not actually deranged in mind, but they were so extremely ignorant, and so terrified that they could not understand the proceedings against them, and knew not what they confessed. As for those who pretended that they had been bewitched by persons whom they accused, perhaps a few were some deranged in mind, but more frequently they were hysterical, and extremely nervous and weak minded women and children, or wicked impostors and perjured villains.

It is not very unfrequent in Lunatic Asylums, to hear patients accuse themselves of crimes, and often of great crimes, that they have never committed; and claim to be *in the power of the devil*; and say that they have caused the sickness and the pain which they see, and they are told that others suffer. This they assert in all sincerity, and with the firmest conviction that what they say is true.

As a matter of psychological interest, and as a curious and instructive chapter in the history of man, though suggestive of humiliating thoughts, we select from a some-

what rare work, "COTTON MATHER'S *Mognalia Christi Americana, or the Ecclesiastical History of New England, from 1620 to 1698*;" the following interesting accounts; premising, that notwithstanding five or six physicians returned the accused woman as "*compos mentis*;" we believe she was pitiaibly insane, and probably had been so for several years.

It appears from this history, that six years before she had been accused of being a witch, and in her house were found "images, puppets, or babies, made of rags," *very common things to find in a crazy woman's room*, but which were brought up on trial against her. So her manners and conversation were characteristically *insane*. "When asked if she had any one to stand by her, she replied she had, and then looking very pertly into the air, she added, no he's gone." But the reader will be best able to judge of her condition, after reading the ensuing history:—

"Hæc ipse miserrima vidi."

"Four children of John Goodwin, in Boston, which had enjoy'd a religious education, and answer'd it with a towardsly ingenuity: children indeed of an exemplary temper and carriage, and an example to all about them for piety, honesty, and industry. These were in the year 1688, arrested by a very stupendous *witchcraft*. The eldest of the children, a daughter about thirteen years old, saw cause to examine their laundress, the daughter of a scandalous Irish woman in the neighborhood, about some linen that was missing; and the woman bestowing very bad language on the child, in her daughter's defence, the child was immediately taken with odd fits, that carried in them something *diabolical*. It was not long before one of her sisters, with two of her brothers, were horribly taken with the like fits, which the most experienc'd physicians pronounced extraordinary and preternatural: and one thing that the more confirmed them in this opinion

was, that all the children were tormented still just the same part of their bodies, at the same time, tho' their pains flew like swift lightning from one part unto another, and they were kept so far asunder, that they neither saw nor heard one anothers complaints. At 9 or 10 a-clock at night, they still had a release from their miseries, and slept all night pretty comfortably. But when the day came, they were most miserably handled. Sometimes they were *deaf*, sometimes *dumb*, sometimes *blind*, and often all this at once. Their tongues would be drawn down their throats, and then pull'd out upon their chins, to a prodigious length. Their mouths were forc'd open to such a wideness that their jaws went out of joint, and anon, clap together again with the force of a spring lock: and the like would happen to their shoulder-blades and their elbows, and hand wrists, and several of their joints. They would lie in a benumb'd condition, and be drawn together like those that are ty'd neck and heels; and presently be stretch'd out, yea, drawn back enormously.

They made piteous out-cries, that they were cut with knives, and struck with blows, and plain prints of the wounds were seen upon them.

Their necks would be broken, so that their neck-bone would seem dissolv'd unto them that felt after it; and yet on the sudden it would become again so stiff, that there was no stirring of their heads: yea, their heads would be twisted almost round: and if the main force of their friends at any time obstructed a dangerous motion which they seem'd upon, they would roar exceedingly; and when devotions were perform'd with them, their hearing was utterly taken from them. The ministers of Boston and Charlestown, keeping a day of prayer with fasting, on this occasion, at the troubl'd house, the youngest of the four children was immediately, happily, finally deliver'd from all its trouble. But the magis-

trates being awakened by the noise of these grievous and horrid occurrences, examined the person who was under the suspicion of having employ'd these troublesome *dæmons*; and she gave such a wretched account of herself, that she was committed unto the gaoler's custody.

It was not long before this woman (whose name was Glover) was brought upon her trial; but then the Court could have no answers from her, but in the Irish, which was her native language, although she understood English very well, and had accustomed her whole family to none but English in her former conversation. When she pleaded to her indictment, it was with *owning* and *bragging*, rather than denial of her guilt. And the interpreters, by whom the communication between the bench and the barr was managed, were made sensible that a *spell* had been laid by another *witch* on this, to prevent her telling tales, by confining her to a language, which, 'twas hoped, no body would understand. The woman's house being searched, several images, or poppets, or babies, made of rags, and stuffed with goat's hair, were thence produced, and the vile woman confessed, that her way to torment the objects of her malice, was by wetting of her finger with her spittle, and stroaking of those little images. The abus'd children were then present in the court, the woman kept still stooping and shrinking, as one that was almost prest unto death with a mighty weight upon her. But one of the images being brought unto her, she odly and swiftly started up, and snatch'd it into her hand: but she had no sooner snatch'd it, than one of the children fell into sad fits before the whole assembly. The judges had their just apprehensions at this, and carefully causing a repetition of the experiment, they still found the same event of it, tho' the children saw not when the hand of the witch was laid upon the images. They ask'd her whether she had any to

stand by her? She reply'd, *she had*; and looking very pertly into the air, she added, *no, he's gone!* and she then acknowledg'd that she had one, who was her *prince*; with whom she mention'd I know not what communion. For which cause the night after, she was heard expostulating with a devil for his thus deserting her, telling him, *that because he had served her so basely and falsely she had confessed all.*

However, to make all clear, the court appointed five or six physicians to examine her very strictly, whether she was no way craz'd in her intellectuals. Divers hours did they spend with her; and in all that while no discourse came from her, but what was agreeable; particularly when they ask'd her, what she thought would become of her soul, she reply'd, *you ask me a very solemn question*, and I cannot tell what to say to it. She profest herself a Roman Catholick, and could recite her *Pater-noster* in Latin very readily; but there was one clause or two always too hard for her, whereof she said, she could not repeat it, if she might have all the world.

In the upshot, the doctors return'd her *compos mentis*, and sentence of death was past upon her. Divers days past between her being arraign'd and condemn'd: and in this time one *Hughes* testify'd, that her neighbor (call'd *Howen*) who was cruelly bewitch'd unto death about six years before, laid her death to the charge of this woman, and bid her (the said *Hughes*) to remember this; for within six years there would be occasion to mention it. One of *Hughes's* children was presently taken ill in the same woful manner that *Goodwin's*; and particularly the boy, in the night cry'd out, that a *black* person with a *blue* cap in the room tortured him, and that they try'd with their hand in the bed, for to pull out his bowels. The mother of the boy went unto *Glover* the day following, and asked her, why she tortured her poor lad at such

a rate? Glover answered, because of the wrong she had receiv'd from her; and boasted, that she had come at him as a *black* person with a *blue* cap; and with her hand in the bed, would have pulled his bowels out, but could not. Hughes denied that she had wronged her; and Glover then desiring to see the boy, wished him well; upon which he had no more of his indispositions. After the condemnation of the woman, I did myself give divers visits unto her; wherein she told me, that she did use to be at meetings, where her prince with four more were present. She told me who the four were, and plainly said, *that her prince was the devil*. When I told her that and how her prince had cheated her, she reply'd, if it be so, I am sorry for that! And when she declin'd answering some things that I ask'd her, she told me, she would fain give me a full answer, but her spirits would not give her leave; nor could she consent, she said, without their leave, that I should pray for her. At her execution, she said, the afflicted children should not be reliev'd by her death, for others besides she, had a hand in their affliction. Accordingly the three children continu'd in their furnace as before; and it grew rather seven times hotter than it was. In their fits they cry'd out [they] and [them] as the authors of all their miseries; but who that [they] and [them] were, they were unable to declare: yet, at last, one of the children was able to discern their shapes, and utter their names. A blow at the place where they saw the spectre, was always felt by the boy himself, in that part of his body that answered what might be stricken at: and this, tho' his back were turn'd, and the thing so done, that there could be no collusion in it. But as a blow at the spectre always hurt him, so it always help'd him too: for after the agonies to which a push or stab at that had put him, were over (as in a minute or two they would be) he would

have a respite from his ails a considerable while, and the spectre would be gone : yea, 'twas very credibly affirmed, that a dangerous woman or two in the town receiv'd wounds by the blows thus given to their spectres. The calamities of the children went on till they barked at one another like dogs, and then purred like so many cats. They would complain that they were in a red-hot oven ; and sweat and pant as much as if they had been really so. Anon they would say that cold water was thrown on them, at which they would shiver very much.

They would complain of blows with great cudgels laid upon them, and we that stood by, though we could see no cudgels, yet could see the marks of the blows in red streaks upon their flesh.

They would complain of being roasted on an invisible spit ; and lie and roll and groan as if it had been most sensibly so ; and by and by shriek that knives were cutting of them. They would complain that their heads were nail'd unto the floor, and it was beyond an ordinary strength to pull them from thence. They would be so limber sometimes, that it was judg'd every bone they had might be bent ; and anon so stiff, that not a joint of them could be stirr'd.

One of them dreamt that something was growing within his skin, cross one of his ribs. An expert surgeon searcht the place, and found there a brass pin, which could not possibly come to lie there as it did, without a prestigious and mysterious conveyance. Sometimes they would be very mad ; and then they would climb over high fences ; yea, they would fly like geese, and be carried with an incredible swiftness through the air, having but just their toes now and then upon the ground, (sometimes not once in *twenty foot*) and their arms wav'd like the wings of a bird. They were often very near drowning or burning of themselves ; and they often strangled

themselves with their neckcloths ; but the providence of God still order'd the seasonable succors of them that look'd after them. If there happened any mischief to be done where they were, as the dirtying of a garment, or spilling of a cup, or breaking of a glass, they would laugh excessively.

But upon the least reproof of their parents, they were thrown into inexpressible anguish, and roar as excessively. It usually took up abundance of time to dress them or undress them, thro' the strange postures into which they would be twisted, on purpose to hinder it ; and yet the *dæmons* did not know our thoughts : for if we us'd a jargon, and said, untie his neckcloth, but the party bidden understood our meaning to be untie his shooe ; the neckcloth, and not the shooe, has been by writhen postures rendred strangely inaccessible. In their beds they would be sometimes treated so, that no cloaths could for an hour or two be laid upon them. If they were bidden to do a needless thing (as to rub a clean table) they were able to do it unmolested ; but if to do any useful thing (as to rub a dirty table) they would presently, with many torments be made incapable.

They were sometimes hindred from eating their meals, by having their teeth set, when anything was carrying unto their mouths. If there were any discourse of God, or Christ, or any of the things which are not seen, and are eternal, they would be cast into intolerable anguishes.

All praying to God, and reading of his word, would occasion 'em a very terrible vexation. Their own ears would then be stopt with their own hands, and they would roar, and howl, and shriek, and hollow, to drown the voice of the devotions ; yea, if any one in the room took up a bible, to look into it, tho' the children could see nothing of it, as being in a crowd of spectators, or having their faces another way, yet would they be in won-

derful torments till the bible was laid aside. Briefly, No good thing might then be endur'd near those children, which while they were themselves lov'd every good thing, in a measure that proclaim'd in them the fear of God. If I said unto them, Child, cry to the Lord Jesus Christ! their teeth were instantly set. If I said, Yet, child, look unto him! their eyes were instantly pull'd so far into their heads, that we fear'd they could never have us'd them any more.

It was the eldest of these children that fell chiefly under my own observation: For I took her home to my own family, partly out of compassion to her parents, but chiefly, that I might be a critical eye-witness of things that would enable me to confute the *sadducism* of this debauch'd age. Here she continu'd well for some days: applying her self to actions of industry and piety: But Nov. 20, 1688, she cry'd out, *Ah, they have found me out!* and immediately she fell into her fits: wherein we often observ'd, that she would cough up a ball as big as a small egg into the side of her wind-pipe, that would near choak her, till by stroaking and by drinking it was again carry'd down.

When I pray'd in the room, first her hands were with a strong, tho' not even force, clapt upon her ears: And when her hands were by our force pull'd away, she cry'd out, They make such a noise, I cannot hear a word! She complain'd that Glover's chain was upon her leg; and assaying to go, her gate was exactly such as the *chain'd witch* had before she dy'd. When her tortures pass'd over, still frolics would succeed, wherein she would continue hours, yea, days together, talking perhaps never wickedly, but always wittily beyond her self: And at certain provocations her torments would renew upon her, till we had left off to give them; yet she frequently told us in these frolics, That if she might but steal or be

drunk, she should be well immediately. She told us, that she must go down to the bottom of our well, (and we had much ado to hinder it) for they said there was plate there, and they would bring her up safely again.

We wonder'd at this : For she had never heard of any plate there ; and we our selves, who had newly bought the house, were ignorant of it ; but the former owner of the house just then coming in, told us there had been plate for many years lost at the bottom of the well. Moreover, one singular passion that frequently attended her, was this :

An invisible chain would be clapt about her, and she in much pain and fear, cry out when [they] began to put it on. Sometimes we could with our hands knock it off, as it began to be fasten'd : But ordinarily, when it was on, she would be pull'd out of her seat, with such violence, towards the fire, that it was as much as one or two of us could do to keep her out. Her eyes were not brought to be perpendicular to her feet, when she rose out of her seat, as the mechanism of an humane body requires in them that rise ; but she was dragg'd wholly by other hands. And if we stamp'd on the hearth, just between her and the fire, she scream'd out, *That by jarring the chain, we hurt her.*

I may add, that [they] put an unseen rope, with a cruel noose, about her neck, whereby she was choak'd until she was black in the face : And tho' it was got off before it had kill'd her ; yet there were the red marks of it, and of a finger and a thumb near it, remaining to be seen for some while afterwards. Furthermore, not only upon her own looking into the bible, but if any one else in the room did it, wholly unknown to her, she would fall into unsufferable torments.

A Quaker's book being brought her, she could quietly read whole pages of it ; only the name of GOD and CHRIST, she still skipp'd over, being unable to pro-

nounce it, except sometimes, stammering a minute or two, or more upon it: And when we urg'd her to tell what the word was that she miss'd, she would say, I must not speak it: They say I must not. You know what it is: 'Tis G, and O, and D. But a book against Quakerism [they] would not allow her to meddle with. Such books as it might have been profitable and edifying for her to read, and especially her catechisms, if she did but offer to read a line in them, she would be cast into hideous convulsions, and be tost about the house like a foot ball: But books of jests being shewn her, she could read them well enough, and have cunning descants upon them. Popish books (they) would not hinder her from reading; but (they) would from reading books against Popery. A book which pretends to prove, *That there are no witches*, was easily read by her; only the name *devils* and *witches* might not be utter'd. A book which proves *That there are witches*, being exhibited unto her, she might not read it: And that expression in the story of Ann Cole, about running to the rock, always threw her into sore convulsions.

Divers of these trials were made by many witnesses: But I considering that there might be a snare in it, put a seasonable stop to this fanciful business. Only I could not but be amaz'd at one thing: A certain Prayer-book being brought her, she not only could read it very well, but also did read a large part of it over, calling it her bible, and putting a more than ordinary respect upon it. If she were going into her tortures, at the tender of this book, she would recover her self to read it: only when she came to the Lord's Prayer, now and then occurring in that book, she would have her eyes put out; so that she must turn over a new leaf, and then she could read again. Whereas also there are *scriptures* in that book, she could read them there: but if any shew'd her the very same

scriptures in the bible it self, she should sooner die than read them: And she was likewise made unable to read the Psalms in an ancient metre, which this Prayer-book had in the same volume with it.

Besides these, there was another inexplicable thing in her condition. Ever now and then, an invisible horse would be brought unto her by those whom she only call'd (them,) and (her company,) upon the approach of which, her eyes would be still clos'd up: For (said she) they say I am a tell-tale, and therefore will not let me see them. Hereupon she would give a spring as one mounting an horse, and setting her self in a riding posture, she would in her chair be agitated, as one sometimes ambling, sometimes trotting, and sometimes galloping very furiously. In these motions we could not perceive that she was mov'd by the stress of her feet upon the ground, for often she touched it not. When she had rode a minute or two, she would seem to be at a rendezvous with (them) that were (her company,) and there she would maintain a discourse with them, asking them many questions concerning herself (we gave her none of ours) and have answers from them which indeed none but her self perceived. Then would she return and inform us, *How (they) did intend to handle her for a day or two afterwards*, and some other things that she inquir'd. Her horse would sometimes throw her with much violence; especially if any one stabb'd or cut the air under her. But she would briskly mount again, and perform her fantastick journies, mostly in her chair; but sometimes also she would be carry'd from her chair, out of one room into another, very oddly, in the postures of a riding woman. At length, she pretended, that her horse could ride up the stairs; and unto admiration she rode, (that is, was toss'd as one that rode) up the stairs. There then stood open the study of one belonging to the family: Into which entring, she

stood immediately on her feet, and cry'd out, They are gone! They are gone! They say that they cannot, — God won't let 'em come here! Adding a reason for it, which the owner of the study thought more kind than true. And she presently and perfectly came to her self, so that her whole discourse and carriage was altered unto the greatest measure of sobriety; and she sate reading of the bible and other good books, for a good part of the afternoon. Her affairs calling her anon to go down again, the *dæmons* were in a quarter of a minute as bad upon her as before; and her *horse* was waiting for her. Some then to see whether there had not been a fallacy in what had newly hapned, resolv'd for to have her up unto the study, where she had been at ease before; but she was then so strangely distorted, that it was an extream difficulty to drag her up stairs. The *dæmons* would pull her out of the people's hands, and make her heavier and perhaps *three* of herself. With incredible toil, (tho' she kept screaming, They say I must not go in,) she was pull'd in; where she was no sooner got, but she could stand on her feet, and with an alter'd note, say, *Now I am well.*

She would be faint at first, and say, She felt something to go out of her! (the noises whereof we sometimes heard, like those of a mouse) but in a minute or two she would apply her self to devotion, and express her self with discretion, as well as ever in her life.

To satisfie some strangers, the experiment was divers times with the same success, repeated; until my lothness to have any thing done like making a charm of a room, caused me to forbid the repetition of it. But enough of this. The ministers of Boston and Charlestown, kept another day of prayer with fasting, for Goodwin's afflicted family: After which, the children had a sensible, but a gradual abatement of their sorrows, until perfect ease was

at length restor'd unto them. The young woman dwelt at my house the rest of the winter; having by a virtuous conversation made her self enough welcome to the family. But e're long, I thought it convenient for me to entertain my congregation with a sermon on the memorable providences wherein these children had been concern'd, (afterwards published.) When I begun to study my sermon, her tormenters again seiz'd upon her, and manag'd her with a special design, as was plain, to disturb me in what I was then about.

In the worst of her extravagancies formerly, she was more dutiful to myself than I had reason to expect. But now her whole carriage to me was with a sawciness, which I was not used any where to be treated withal. She would knock at my study door, affirming that some below would be very glad to see me, though there was none that ask'd for me. And when I chid her for telling what was false, her answer was, *Mrs. Mather is always glad to see you!* She would call to me with numberless impertinences: And when I came down, she would throw things at me though none of them could ever hurt me: and she would hecter me at a strange rate for something I was doing above, and threaten me with mischief and reproach, that should revenge it. Few tortures now attended her, but such as were provok'd. Her frolics were numberless, if we may call them hers. I was in Latin telling some young gentlemen, that if I should bid her look to God, her eyes would be put out: Upon which her eyes were presently serv'd so. Perceiving that her troublers understood Latin, some trials were thereupon made whether they understood Greek and Hebrew, which it seems they also did; but the Indian languages they did seem not so well to understand.

When we went unto prayer, the *demons* would throw her on the floor at the feet of him that pray'd, where she

would whistle, and sing, and yell, to drown the voice of prayer, and she would fetch blows with her fist, and kicks with her foot, at the man that pray'd: But still her fist and foot would always recoil, when they came within an inch or two of him, as if rebounding against a wall: and then she would beg hard of other people to strike him, which (you may be sure) not being done, she cry'd out, he has wounded me in the head. But before the prayer was over, she would be laid for dead, wholly senseless, and unto (appearance) breathless, with her belly swell'd like a drum; and sometimes with croaking noises in her. Thus would she lie, most exactly with the stiffness and posture of one that had been two days laid out for dead. Once lying thus, as he that was praying, was alluding to the words of the Canaanitess, and saying, Lord, have mercy on a daughter vex't with a devil, there came a big, but low voice from her, in which the spectators did not see her mouth to move, there's two or three of us. When prayer was ended, she would revive in a minute or two, and continue as frolicsome as before.

She thus continu'd until Saturday towards the evening; when she essay'd with as nimble, and various, and pleasant an application, as could easily be us'd, for to divert the young folks in the family from such exercises, as it was proper to meet the Sabbath withal: but they refusing to be diverted, she fell fast asleep, and in two or three hours waked perfectly herself, weeping bitterly to remember what had befallen her. When christmas arrived, both she at my house, and her sister at home, were by the *demons* made very drunk, though we are fully satisfied they had no strong drink to make them so; nor would they willingly have been so to have gained the world. When she began to feel her self drunk, she complained, Oh! they say they will have me to keep

christmas with them. They will disgrace me when they can do nothing else. And immediately the ridiculous behaviours of one drunk, were with a wondrous exactness, represented in her speaking, and reeling, and spewing, and anon sleeping, till she was well again. At last the *demons* put her upon saying that she was dying, and the matter prov'd such, that we fear'd she really was; for she lay, she toss'd, she pull'd, just like one dying, and urg'd hard for some one to die with her, seeming loth to die alone. She argu'd concerning death, with a paraphrase on the thirty-first Psalm, in strains that quite amaz'd us: And concluded that though she was loth to die, yet if God said she must, she must! Adding, that the Indians would quickly shed much blood in the country, and horrible tragedies would be acted in the land. Thus the vexations of the children ended.

But after a while, they began again; and then one particular minister taking a particular compassion on the family, set himself to serve them in the methods prescrib'd by our Lord Jesus Christ. Accordingly, the Lord being besought thrice in three days of prayer, with fasting on this occasion, the family then saw their deliverance perfected; and the children afterwards, all of them, not only approv'd themselves devout christians but unto the praise of God reckon'd these their afflictions among the special incentives of their christianity.

The ministers of Boston and Charlestown, afterwards accompany'd the printed narrative of these things with their attestation to the truth of it. And when it was reprinted at London, the famous Mr. Baxter prefixed a preface unto it, wherein he says, *this great instance comes with such convincing evidence, that he must be a very obdurate Sadducee, that will not believe it.*

## ARTICLE VI.

DR. WILLIAM STOKES,  
OF THE MOUNT HOPE INSTITUTION, NEAR BALTIMORE, MD.,  
AND THE  
AMERICAN JOURNAL OF INSANITY.

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In the April No. of the JOURNAL OF INSANITY, 1848, the Editor gave a brief account of several Institutions for the insane that he visited during an excursion to the South. He thus mentions his visit to Mount Hope Institution.

"The Mount Hope Hospital is but a short distance from Baltimore; it belongs to the "Sisters of Charity," and is wholly under their management. Dr. Stokes, of Baltimore, visits it daily. He was at the hospital when we called, and with one of the Sisters accompanied us thro' the entire establishment, which we found very neat and in good order. The number of insane was about sixty, three-fourths of whom were women. This hospital also receives cases of *mania a potu*. The institution is defective in many respects, especially as to proper means of heating and ventilation; in facilities for affording labor to patients, and we should also say in *Medical Supervision*. Dr. Stokes is well qualified, we believe, for the care of the insane, but he is, we understand, only hired to visit the institution daily and prescribe for such patients as the Sisters request. In his late Report he dwells at considerable length on the great importance of medical treatment in insanity, and apprehends Medical Officers of insane institutions have neglected too much the resources

of medicine. This may be correct, but if so, how important it is that a household of insane persons should be under the supervision of a Resident Physician, who can vary the treatment according to circumstances. Every one experienced in the care of the insane well knows that at no other time of the twenty-four hours, are the services of a physician more essential in a Lunatic Asylum than in the evening. Besides it must be difficult to establish a uniform and good *system* of moral treatment, unless the selection, instruction and discharge of the attendants on patients, are entirely in the hands of the Medical Officer.

As we have said, the Hospital as to neatness, was in excellent order, and we could not but admire the self-sacrificing spirit of the pious and benevolent females who have charge of it. They are we believe most faithful and excellent nurses."

It must be evident to every unprejudiced mind, that the foregoing remarks were dictated by kind and respectful feelings towards Dr. Stokes, and the proprietors of the Institution. But to our surprise Dr. Stokes thinks differently; and in October last sent us the following letter, which we cheerfully publish, and as early as possible.

"BALTIMORE, Oct. 3, 1848.

"DR. BRIGHAM,

"*Editor of the Journal of Insanity* :—

"SIR:—I must be allowed to notice briefly the remarks contained in the last number of the *Journal of Insanity*, and written by you, in regard to Mount Hope Institution. I must be permitted to express my deep regret, that you should have inspected the institution under the influence of feelings, which prevented your forming an unbiassed and correct judgment of its arrangements and medical supervision. Otherwise, I am sure,

you would not have given expression to statements so prejudicial to the establishment, and yet so wholly at variance with fact. You have not only expressed opinions well calculated to injure it without the shadow of evidence, but you have asserted, in regard to myself, as its Physician, what is perfectly destitute of foundation.

As regards our means of heating and ventilation, you have not the slightest ground for saying they are defective. The arrangements for warmth and ventilation are unsurpassed by any similar establishment in this Country or in Europe. I say this advisedly, having myself visited most of any repute. The new wing and centre are heated by hot-air furnaces in the basement. These supply the apartments and hall with a constant and regular influx of warm pure air, and in such abundance as to maintain the whole at a pleasant, uniform temperature in the coldest weather in winter. The old wing and the Lodge are equally well heated by well arranged and well protected stoves. In reference to our means of *ventilation*, it is invariably remarked by visitors, with surprise, that there should exist here such a perfect freedom from the closeness and impurity of air observed, almost without exception, in other establishments. Most of our sleeping apartments for single patients are considerably larger than those of other asylums. With us they average 9 by 14 feet, with a ceiling of 11 feet in height. In most other asylums they are but 9 by 10 feet, and 9 feet high. To afford the most ample circulation of air throughout the room, we have also over each room an unglazed transom sash one foot four inches high. The air is consequently always pure and healthy.

You remark further, that we are defective in facilities for affording labor to patients. Perhaps we are unfortunate in not having a class of patients similar to that found in State Institutions for the Insane—a class who

have all their lives been accustomed to hard labor, and who therefore manifest no great reluctance to engage in this kind of employment when attacked with mental derangement and confined in an asylum. You forget that this is a private establishment, and resorted to by patients of a wholly different class—patients who *may be amused* and perhaps induced to engage in *light occupation*, but who *will not work*. At no period of their lives have they been habituated to manual labor, and it would require more coercion than we are willing to subject our patients to, to induce them to labor now. But as it respects the possession of the most ample and abundant means for affording agreeable occupation and amusement to each and every patient, I do know, that this institution is behind none other in the country.

You have also ventured to pass an opinion condemnatory of the *medical supervision* of this institution. You assert that “he (Dr. Stokes,) is, we understand, only hired to visit the institution daily and prescribe for such patients as the Sisters request.” This statement is perfectly gratuitous and destitute of the least foundation. I make my visits at the institution morning and evening, and more frequently if necessary. Every patient in the house is under my medical charge, and is seen and prescribed for by me. During the six years that I have presided over it in the capacity of the Physician, there has been no exception to this regulation, and it is not true that I prescribe for such patients only as the Sisters request.

Contrary to your belief and expectation, I may be allowed to assure you, that I have experienced no difficulty whatever in establishing a uniform and good *system* of moral treatment, and that too, “without having entirely the selection, instruction, and discharge of the attendants on patients entirely in my own hands.” The patients of Mount

Hope are happy in possessing the priceless services of the Sisters of Charity. They constitute here the corps of attendants, and I presume you would hardly expect or desire the Physician to possess over them an appointing and expelling power. They are possessed of a degree of refinement and intelligence infinitely above the ordinary class of attendants, and impelled, as they are, to the performance of their duties by the highest and holiest motives that can influence human action, I declare to you, that I experience *no difficulty in establishing with their coöperation, a uniform and good system of moral treatment.*

But, sir, if you would wish to form an accurate judgment of the adaptation of our arrangements to the exalted object of restoring the diseased mind, and of the sufficiency of the *medical supervision*, I refer you with pride to the large per-centage of recoveries recorded in the different reports for the last three years. Examined by this test, we do not fear comparison with any other institution. This large proportion of recoveries will amply testify to the completeness of our arrangements, and their perfect adaptation to the high purpose of restoring the disordered mind to its healthy balance. Whatever may be your opinion of the subject, formed from a hurried inspection of the building, experience has demonstrated in the most satisfactory manner, that the institution is wanting in nothing that can contribute to the recovery, or promote the comfort of our patients."

"Your Obedient Servant,

"WM. H. STOKES.

"*Physician to Mount Hope.*"

We notice that a similar letter addressed to us has been published in the *Buffalo Medical Journal*;—the readers of which, not knowing what we had stated, may

have inferred that we had done injustice to Dr. Stokes and the Mount Hope Institution. Not wishing to lie under so undeserved a charge, we respectfully request the conductor of the *Journal* mentioned to publish this our reply.

STATE LUNATIC ASYLUM, UTICA, Dec. 4, 1848.

TO DR. STOKES :—

Dear Sir—

Your letter was not received until the last number of the *Journal* was published, but I hasten to give it as early an insertion as is practicable.

I am much surprised that you complain of what I said respecting the Mount Hope Institution. The defects to which I but briefly alluded, respecting the warming and ventilation were so obvious, and are so strongly condemned by conductors of similar establishments, and by all good authority on such subjects, that I did not suppose that I was saying anything but what would be in accordance with your own views, and serve to strengthen your exertions for improvement. Part of an Institution in New England, of which I had charge for several years, and a small portion of this Asylum were formerly warmed as your old wing and Lodge now are, by *close stoves*; and I know by experience, that where they are used, the air cannot be kept pure. I always considered them objectionable, and felt obliged to any one for condemning them, and thus aiding me in effecting their removal. The close stoves in your old wing and in your Lodge, where your most filthy and most deranged class of patients are kept, serve but to heat the impure and fetid air of their apartments, instead of furnishing to them, as they should have, a regular supply of fresh air, moderately heated. Even your hot-air furnaces in your new wing and centre, heated by coal, though far better than your stoves, are objectionable in such establishments, and

are so considered by all good authority, and have been abandoned in England and are disappearing in this country. Of this you do not seem to be aware. Thus you say our "arrangements for ventilation and warmth are unsurpassed by any similar establishment in this country or in Europe." Now Dr. Bell, of the McLean Asylum, who recently visited England for the express purpose of ascertaining the modern improvements in institutions for the insane, says in his published report:—"The hot-air furnace is universally abandoned in Great Britain, in this class of Institutions. Under none of its thousand modifications did it meet certain great and obvious objections which rendered its employment inexpedient, where an atmosphere of a high hygienic quality is as essential as it is in an Insane Asylum."

We could have truly stated what we did of places of ventilation and warming which are far less objectionable than yours, and have no hesitation in saying, that *any Institution for the Insane, that has not some means for effecting a forced ventilation, and arrangements calculated to insure an abundant and regular supply of fresh air, heated by a method that will certainly prevent its ever being more than moderately warmed, is seriously defective.*

As regards *labor*, I also but expressed the opinion of all good authority. But you give us to understand, that your "patients have at no period of their lives been accustomed to labor." I judged differently from their appearance, but may have been mistaken; yet your own report informs us that you have a large number of "laborers," "farmers," "brick-layers," "servant-maids," &c.

As respects *medical supervision*, I was also in accordance with all good authority, and with the practice of every other Institution for the insane, in this country. And do you intend to have the public understand that an

Institution filled with a large number of insane persons, and patients suffering from other diseases, such as Mania a potu, Consumption, Typhus and Bilious Fevers, &c., all of which are received at the Mount Hope Institution, are just as well provided for, by having a Physician who resides several miles distant and engaged in other business, hired to visit it twice a day; as it would be to have him reside in the Institution, and devote to it all his time? Surely, you will not so insult the common sense of mankind, and condemn the general practice of this and other countries. The necessity for a Resident Medical Officer for such Institutions, is everywhere acknowledged. The distinguished "Commissioners of Lunacy" in England, in remarking upon the Norfolk Asylum, say;—"The most serious defect in this Institution, and one which may be attended with the most mischievous if not fatal consequences, is the want of a Resident Medical Officer."

On this subject of medical supervision, you accuse me with "asserting in regard to yourself what is perfectly destitute of foundation;" but I do not find that you adduce the least evidence of so rude and serious a charge. I said, "We understand Dr. Stokes is only hired to visit the Institution daily, and prescribe for such patients as the Sisters request." We certainly did so understand at the time of our visit; and is it not strictly true? Mount Hope Institution is a private establishment,—you are not its owner or manager, and have no authority there but what you derive from the Sisters who hire you, consequently, what I said must be correct.

You admit that you have not the selection and control of the attendants on patients, but say, "the sisters constitute the corps of attendants." Are they the attendants upon the male patients?

You seem to rely much upon the circumstance that you

report but few deaths. You must certainly know there can be no just comparison of a private Institution that receives only such patients as its proprietors choose, and can discharge them when they please—with those that are obliged to receive all sent to them, and even to give the preference to the worst cases, and obliged to keep such until they die.

An Institution may be very badly managed, and yet report but few deaths; as those not likely to live are removed before death. To what extent this is the practice at Mount Hope Institution we know not; but, receiving as it does, most of its patients from the immediate vicinity, and those belonging to the wealthy or non-laboring class as you intimate, it would seem very probable, and *we think very proper*, that previous to death, they are, as your report phrases it, "removed by friends." That something of this is done, is evident from your Reports. Thus, certain cases of consumption, organic diseases of the heart,—diseases sure to prove fatal, we see were removed "unimproved," and in a few days after admission. Thus, a case of consumption received the third of June was discharged on the tenth, "in the last stage of Phthisis,"—a case of organic disease of the heart, in twelve days after admission "unimproved,"—and a case of typhus fever discharged the next day "unimproved," though a case received the same day was retained and recovered. Besides, I notice some mistakes. Thus, in your table of deaths, only five are given, but in your Register seven may be found. I also see a considerable number of cases denominated insanity, that we believe would not be so called elsewhere. Thus, what you call Hysterical Mania, and Mania of only one or two weeks continuance, are not, correctly speaking, we apprehend, cases of insanity.

I do not see that there is anything else in your letter

requiring notice from me. It is evident that we do not agree as to what constitutes a good system of warming and ventilation; but I am confident that we shall not disagree if you will read Bell, Wyman, Reid, and other late authorities on these subjects; or if you will visit some of the new Institutions for the insane at the North, where improved methods to a greater or less extent have been adopted. But if you still think all these authorities are wrong, and that the universal practice of having a resident Physician in such Institutions is unnecessary, I will most cheerfully insert your facts and reasoning on these subjects in this *Journal* if you will send them to me:—but I beg you to recollect, that something besides *assertions* are wanted,—that your *ipse dixit* or mine unsupported by facts, or in contradiction to the scientific and well established improvements of the age, are worth but little.

Having thus, I am confident, most clearly shown that you have not the least ground for complaining of what I said, I might very properly close;—but your letter asserting that “Mount Hope Institution is wanting in nothing that can contribute to the recovery or promote the comfort of its patients,” an assertion, that in our opinion, cannot be truly said of any other Institution in this or any other country; has induced me to look rather carefully into your published Reports, and I am so convinced, that the welfare of that Institution and those who patronise it, and the usefulness of other Institutions that are now or may be hereafter established in this country for the insane, may be promoted by a few additional suggestions, that I feel it my duty to make them. And I do so, I beg you to believe, with none other than the most friendly feelings towards yourself and the Institution with which you are connected, but solely from a desire of promoting the

welfare of that unfortunate class of our fellow beings to whom much of my life has been devoted.

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The remarks which follow have no relation to the letter of Dr. Stokes, nor to Mount Hope Institution, any further, than to exhibit by reference, what we consider an objectionable organization. They are intended to express the writer's disapprobation of any Institution for the insane conducted on a similar plan, and will be arranged under the following heads.

1st. Danger from private Institutions for the insane not subject to legal inspection, nor under the control and supervision of a medical man.

2d. The impropriety of treating the insane and persons affected with other diseases in the same building.

3d. The necessity of a Resident Medical Officer in an Institution for the cure of the insane.

Mount Hope Institution is an anomaly in this country, if not in the world. It is a private Institution, and if we are correctly informed, not subject to legal visitation and regular inspection by the authorities of the State or city, and the proprietors of which manage it as they choose, without being required to give any account to the public of their proceedings. Hence, so far as we have been able to learn, they have never published their rules or regulations, their receipts or expenditures, the number of persons in their employ, or who have the care of patients, nor anything by which the public can judge from facts, how the Institution is managed, or what claim it has to be considered a *benevolent* one.

But instead of any such information from the proprietors of the Institution—a Physician in their employ, issues annually, what he calls a *Report*, unsanctioned by any name but his own, in which the public are seemingly

entreated to patronise the Institution in a manner most earnest and unusual.

In these Reports he is extremely laudatory of his employers and their Institution, declaring, as we have already stated, that "it is wanting in nothing," "that patients flock to it," "that its success is unparalleled in the treatment of insanity," that the landscape view from it is most remarkable, as "from every window the eye may gaze upon some new beauty not observed before," &c., with many other extravagant expressions of questionable taste, in praise of the establishment; while facts essential to enable the public to judge of its management, and which we find in the Reports of other Institutions, are nowhere given.

According to these Reports, the Institution has accommodations for "at least one hundred and thirty or forty patients," but as yet has not had more than about one half that number. At the date of the last Report, January 1st, 1848, the whole number of patients, including all in the insane department and all in the department for general diseases, was but *sixty-six*.

Private Institutions for the insane, not subject to legal inspection and supervision formerly existed in England, but enormous were the evils that resulted from them, and they are now wholly discountenanced, both by public opinion and by law. That distinguished philanthropist, Lord Ashley, in a speech delivered a few years since in Parliament, in advocating the necessity for the legal inspection of all houses for the insane, even those that kept but one patient; said, "a power of inspecting and censuring private mad-houses ought to be confided to some hands who would hunt out, and also would control the many horrible abuses that prevailed in them. There were," said he, "no doubt, very many and very worthy

exceptions, but the House could have no knowledge whatever of the abominations that prevailed in these establishments.

In the first place, it was the concession of absolute secret and irresponsible power to relatives and to the occupiers of such establishments, and in the next place, he considered the temptations to which they were exposed to be temptations far above the level of which human nature was capable."

We trust Mount Hope Institution is free from the abominations mentioned by Lord Ashley, still its organization is objectionable, and establishments on a similar plan should at once be discouraged in this country. We do not, however, intend to condemn all private Institutions for the insane, especially those where an eminent member of the medical profession, who has devoted much attention to the study of insanity, and had good opportunities for studying it, takes a few patients under his charge. We have a few such in this country that are entitled to the greatest confidence.

But very different are those established by individuals not belonging to the medical profession, and who have no knowledge of the treatment of insanity; who erect a building and advertise they will receive insane patients, and then hire a physician who resides at a distance to visit it daily, but who has no control of the Institution but what he derives from those persons who own it. In establishments organized on such a plan in England, Lord Ashley says; "horrible abuses and abominations prevailed," and why will they not in this country, if suffered to exist? and exist they undoubtedly will, for as wealth and population increase, the love of gain will soon lead to their establishment, if public opinion does not, as we trust it will, discountenance them.

IMPROPRIETY OF TREATING THE INSANE AND PERSONS  
AFFECTED BY OTHER DISEASES IN THE  
SAME BUILDING.

Formerly, the insane were received into the same hospital with patients affected by other diseases, but the evils resulting were so great, both to the insane and the sane who were sick, that the practice has been generally condemned in all countries, and by all writers of authority. Institutions exclusively devoted to the treatment of the insane are considered necessary for the proper treatment of this unfortunate class.

From the Reports of Mount Hope Institution, it appears, that besides the insane, the same Institution receives cases of Delirium Tremens, Erysipelas, Gonorrhœa, Syphilitic Ulcers, Cancers, Typhus fever, &c., &c. As there is but one building—the Lodge being occupied by the most noisy and violent patients—of course all those affected by the diseases mentioned are kept in the same building with the quiet and convalescent insane. During the past year, sixty-seven cases of delirium tremens were admitted. It does not, however, appear that they were received as is occasionally done at other institutions for the insane, for the praise-worthy purpose of curing them of their propensity for intoxicating drinks; as we learn from the Reports, many are discharged within one week after reception, and as soon as they are cured of their delirium.

To expose the insane to the society and contamination of so many drunkards, and to those affected by the loathsome if not contagious diseases mentioned, is, in our opinion, a practice that no one with proper feelings of humanity, will attempt to justify.

NECESSITY OF A RESIDENT OFFICER IN AN INSTITUTION  
FOR THE CURE OF THE INSANE.

At a time when it was supposed that all that could be done for the welfare of the insane, was to keep them closely confined, so that they could not injure themselves or others;—it was not deemed necessary to have a physician a resident officer in the building, appropriated to them; but of late years, since *insanity* has been deemed a curable disease, the opinion is entirely the reverse. Hence all modern, well conducted institutions for the insane have one or more resident medical officers.

This is so obviously proper, so necessary to the safety of patients, in case of accident or sudden change in their condition, so requisite for observing their habits and varying states of mind and body, in order to treat them properly, that we presume no one will venture to dispute it.

In thus calling the attention of the public to the important subject of the organization and management of Institutions for the insane, (and incidentally condemning the practice of *puffing* such establishments in Annual Reports,) we beg distinctly to be understood, that we do not object to the employment of the "Sisters of Charity" as attendants on insane female patients, and in what we have now stated in relation to the Institution they conduct at Baltimore, we have said nothing that we should not of any institution on a similar plan, even if owned and managed by the dearest friends we have.

## NOTICES OF BOOKS.

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We have hitherto refrained from noticing Books in this *Journal*, unless they particularly related to the subject of Insanity; but we shall depart from this rule hereafter, and notice all that are sent to us. We adopt this course for the following reasons:—First, the *Journal* is now taken in all parts of the country, and by a reading class of persons, to whom brief notices of new publications may be serviceable. Secondly, and it is our strongest reason, we wish to procure for the patients of this Asylum, some of the new and valuable works that are published, and for the purchase of which the Institution has no funds. We therefore, in future, purpose to notice in the *Journal*, such works as we receive, and hope publishers will not find it to their disadvantage to send us occasionally some of their publications.

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**MAN AND HIS MOTIVES:** By GEORGE MOORE, M. D., *Member of the Royal College of Physicians, London, etc.*; Author of "*The Power of the Soul over the Body*," "*The Use of the Body in relation to the Mind*," etc. Harper & Brothers. 12mo, pp 301

The previous works of Dr. Moore have been very popular, and this we think deserves to be equally so, though it is of a graver character. It treats of the following subjects:—Man, primitive and derivative—Self-hood—Soul—Mind—Spirit—Immortality—Man in relation to his Maker—Mental Manifestation—Self Management—Association—Liking and Disliking—Teachings of Light—Knowledge—Faith—Hope—Fear—Love—The Love of Action and Power—Conscience, etc.

The following remarks, relating to a species of mental disorder, are worthy of the attention of all. "If self-control or the subjection of bodily impulses be not founded on love to others as well as to ourselves, moral derangements are already commenced: there is an established aptitude for *monomania*. This state of mind is usually no other than a perversion of intellect in consequence of moral obliquity, or the habit of acting with a view to selfish gratification, irrespective of all that conscience may dictate, or relative affection may demand."

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**LOITERINGS IN EUROPE:** *Or Sketches of Travel in France, Belgium, Switzerland, Italy, Austria, Prussia, Great Britain, and Ireland; with an Appendix, containing observations on European Charities and Medical Institutions.* By JOHN W. CORSON, M. D. Harper & Brothers, 1848. 12mo, pp 397.

A Second Edition of this new and spiritedly written book of travels, is already called for and published. Everything new relating to Europe is eagerly sought for, and this work abounds with information respecting some of the most interesting countries. The Appendix on the European Charities contains a mass of valuable information not easily found elsewhere. We select, as very appropriate for this *Journal*, the author's account of "Life in a Mad-House."—

"One day I went to visit the Hospital of Salpêtrière. This place, it will be recollected, was the seat of the investigations of Esquirol. It is in a fine airy situation near the Garden of Plants, with extensive buildings and pleasure-grounds, and can accommodate near five thousand inmates. There are two departments—one is an asylum for aged females, disabled or above seventy years; and the other, numbering about one fourth of the inmates, is for the treatment of the insane. Never have I seen anything of the kind so neat and comfortable as the

first department. In one portion of the lunatic establishment there were conveniences for writing and innocent amusements, and they seem to have realized the idea that "Music hath charms to soothe the savage breast," by placing at the disposal of the inmates an organ and a piano, and regularly employing a music teacher. Those in this division seemed quite cheerful and happy. Light employment was furnished them, and they spent an hour a-day in gardening. Most of them saluted our company politely. One of them, with a certain officious air and benignant smile, graciously opened the door, and the lady attendant addressed her as the queen. The poor woman really fancied herself to bear the responsibilities of royalty, as also to be the wife of the deceased Duke of Orleans. In another section were the more unmanageable. As we entered, one of the number rushed towards us, wept and sobbed piteously, said that she knew not why they had put her there, and begged of me to assist her to escape. Doubtless there was not, the least suspicion of foul play in her case; but the circumstance reminded me of a fearful incident related of one, who, under false pretences, was incarcerated in a lunatic asylum, and who, in the wildness of despair, continually exclaimed, 'I am not mad,'—only to prolong his captivity."

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*HISTORY of Mary Queen of Scots; With Engravings.*

By JACOB ABBOTT. Harper & Brothers, 1848. 12mo, pp 286.

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*KINGS AND QUEENS: Or, Life in the Palace; consisting of Historical Sketches of Josephine, and Maria Louisa, Louis Philippe, Ferdinand of Austria, Nicholas, Issabella II., Leopold, and Victoria.* By JOHN S. C. ABBOTT. Harper & Brothers, 1848. 12mo, pp 312.

The Messrs. Abbott have the happy faculty of conveying useful information in an agreeable and attract-

ive style, particularly to youth, as we can testify from our own observation.

The life of Mary Queen of Scots will interest all, even those who are well acquainted with the particulars of her eventful career. The Historical Sketches of Kings and Queens abound with interesting and valuable information. Both works are illustrated by well executed engravings, and are printed and bound in a very handsome style.

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**THE CHILDREN OF THE NEW FOREST:** By CAPT. MARRYATT, R. N. *Harper & Brothers*, 1848. 12mo, pp 279.

This is a very pleasing tale of the times of Charles I. of England, and is intended for juvenile readers whom it cannot fail to interest, as it relates principally to the fortunes of four orphan children, born to distinction and affluence, but forced by the perilous times in which they lived, into poverty and exile in the New Forest.

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**FAMILIAR LESSONS ON PHYSIOLOGY:** *Designed for the use of Children and Youth in Schools and Families. With numerous Engravings.* By MRS. L. N. FOWLER. *Fowlers & Wells*, 1848. 12mo, pp 95.

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**FAMILIAR LESSONS ON PHRENOLOGY:** *Designed for the use of Children and Youth in Schools and Families. Illustrated by numerous Engravings.* By MRS. L. N. FOWLER. *Fowlers & Wells*, 1848. 12mo, pp 209.

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**FAMILIAR LESSONS ON ASTRONOMY:** *Designed for the use of Children and Youth in Schools and Families.* By MRS. L. N. FOWLER. *Fowlers & Wells*, 1848. 12mo, pp 165.

We thank Mrs. Fowler for having prepared and published these works. Few will study them without becoming wiser and better. The two first treat of subjects that are very important, though but little understood, or,

perhaps we should say, much *misunderstood*. We hope, however, no one will be deterred from procuring and placing them in the hands of their children and friends, from any prejudice, as, in our opinion, they can have no other than a good influence. The work on Astronomy is one of the most interesting and instructive of its size that we have ever seen on this important science. We strongly commend them all.

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## MISCELLANY.

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### INFLUENCE OF REVOLUTION IN DEVELOPING INSANITY IN PARIS.

Dr. Brierre de Boismont, Physician to one of the best conducted private asylums of Paris, has addressed to *L'Union Médicale* the following letter, remarkable both for the facts it contains, and the kindly and sensible tone in which it is written.

Hardly had the last shots been fired, last February, when I received in my establishment several victims of that revolution, which, as M. Goudchaux, minister of finances, justly says, has been effected much too fast. These first patients were generally sad, melancholic, and despondent. Their fancies were of a heart rending description, as they expressed a constant fear of being slaughtered and assassinated. One of these, a man of great learning, and the author of several scientific works, motionless, and with a fixed stare, hardly uttered a word; he was under the impression that he was going to be cast into a sewer, and there stifled. Another was ever exclaiming, "Here they are; they are breaking down the door; they are going to seize me and shoot me!" Others fancied they heard threatening voices, telling them that they should be guillotined along with their families; or

they constantly heard the reports of fire-arms. The patients of this class mostly belonged to the respectable trading part of the community; and many of them had, by industry and perseverance, succeeded in amassing some property, which people now wish to possess without taking any trouble at all. In order to escape the misfortunes they dreaded, some of these patients tried to destroy themselves, and the most careful watching was necessary to prevent them from doing so. Several perceiving that they were closely watched, resolved to die with hunger, and persisted in their purpose with a sort of wild energy. Out of six of these, who all thought themselves great criminals, or ruined and betrayed by their neighbors, two died in spite of the employment of the œsophageal tube. One of these two labored under one of the strongest delusions which I ever observed. He had persuaded himself that his œsophagus had been walled in, and that no food could pass. "How is a man to live, (he used to say,) when aliments are thrust into his windpipe? You are choking me, and I shall soon be dead." But some time afterwards we received specimens of another description of patients, whose derangement might be fairly attributed to the working of the new political ideas. These were not dejected and sad; on the contrary, they had proud, gay, and enthusiastic looks, and were very loquacious; they were constantly writing memorials, constitutions, &c., proclaimed themselves great men, the deliverers of the country, and took the rank of generals,\* members of the government, &c.

It has long been maintained, that madness often bears the imprint of pride. I declare that I never saw this fact so forcibly borne out as with the patients whom the revolution of February drove mad; particularly those, who, imbued with socialist, communist, and regenerating ideas, believed themselves destined to play a conspicu-

ous part in the world. Going through the wards, a few days ago, with one of my professional brethren, we stopped with one of those patients whose disposition was originally of a kind and peaceful description, but who had grown restless and enthusiastic, by being torn from his usual and regular occupations by the excitement of the times, and flung into the street, the clubs, and amidst the working classes. He spoke as follows, after having discussed two points which have been much debated of late:—"I perceive that people want to make it appear that I am mad, but I am proud of the glory which will be shed on my name when posterity will do justice to me, and ask, with painful astonishment, how the author of such useful and philanthropic views could ever have been thought mad! Why should I grieve at this injustice, however; was not Tasso locked up under the same suspicion?"

The terrible insurrection of June has already begun to bear its fruits. I have received more than twenty patients already, and I know that the proportion is equally large in other establishments. Among this number there were several cases of mania; those who were thus maniacal, were threatening to kill, shoot, and massacre everybody; they were constantly calling out murder, and help, and were, in fact, in a state of indescribable excitement. I have been told that a patient thus affected, and lying in an hospital for a wound, said; "I want to eat the flesh of a national guard, soaked in the blood of a guard mobile." Although I do not vouch for the truth of this report, I can state, that what I heard in my establishment is fully as bad as this savage wish. The excitement caused by the firing of the musketry and artillery even seized upon women. One of them who was brought to this asylum, after having been removed from a barricade, where she was holding forth in a furious manner,

told me that she had left her husband without knowing what she was about, and that she remembered neither the words nor the acts which were attributed to her. This lady, who has a cultivated mind, is full of talent, and writes excellent poetry, seems to me to have been under the influence of a febrile over-excitement, brought on by the agency of terrible events upon a naturally sensitive and nervous disposition.

But the greater number of these patients belong to the melancholic form of the disease. Like the February patients of the same category, they talk of death, the guillotine, ruin, pillage, fire, &c., &c. The terrible scenes which they have had under their eyes have plunged them into a sort of stupor. A lady, inmate of the asylum, was telling me yesterday—"Before this dreadful revolution, I was of a cheerful disposition; but how is it possible not to go mad when one is in constant apprehension for the life of one's children, for one's property, and where the certainty of being stripped of every thing stares one in the face? These fearful events have plunged me into this wretched state. I am a prey to constant frights—the least movement, the least noise, makes me shudder. I endeavour to reason myself into a calmer state, but I feel powerless." It should be noticed that our civil discords have not been the direct cause of derangement with all the patients. There were some among them, who, for some time previously, had shown symptoms of aberration of mind, and in whom the revolution has hastened the appearance of the confirmed disease. Others had had anterior attacks; but about half of them had been in the full enjoyment of their mental faculties, and their madness had no other cause than our fearful political commotions.

The effects of those great shocks do not appear immediately; there are, at first, but a few isolated cases, but the majority take three weeks or a month before the dis-

ease becomes manifest. This progressive order is probably owing to the fact, that the period of incubation escapes the attention of the family, and perhaps, also, that the latter try to combat the complaint at home, and only apply to the physician when they cannot help doing so. But it cannot be too often repeated, the chances of cure are the greater the sooner the treatment is begun. Almost all those who were brought early were cured in a few days, by our prolonged baths and our continuous irrigations; whereas, those who had been kept at home, and who had been already physicked, have, in general, derived less benefit from the treatment. One of the most distressing consequences of these events is, that many of those persons whose minds have become deranged under the influence of desponding ideas, and who constantly repeat that they are ruined and undone, will really find themselves so when their convalescence has arrived. Every year we are obliged to request from the authorities the removal of patients whose means are exhausted to the public asylums. Since the revolution of February, we have been obliged to make applications every month: and matters have been so bad, that there were removed, not long ago, in one month, as many as heretofore in one year. If those who bring about revolutions could only foresee the calamities these violent commotions cause, and the thousands of victims they make, they would try to obtain the reforms which the onward course of the human mind necessitates, by all the legal means in their power, instead of having recourse to brutal force, and shedding human blood in torrents. When political ideas have attained a certain maturity, they will assuredly prevail in spite of all opposition, but those which are forced, hot-house speed, soon wither and die.—*London Lancet.*

MEMORIAL OF D. L. DIX, *Praying of Congress a Grant of Land, for the Relief and Support of the Indigent, Curable, and Incurable Insane in the United States.*

"Should Congress legislate on the subject? Asylums are now quite numerous in the states, and gradually increasing, and it seems legitimately to belong to them to provide for the unfortunate lunatics, within their own territorial jurisdiction. Should the government assume the responsibility of creating an establishment for the class referred to in the memorial, prodigious efforts would be made to empty local hospitals into the great national reservoir of insanity. So well do towns and corporations understand practical economy, that the more they could slide off their hands on to the United States, the better, as it would relieve them of a portion of taxation. However commendable the philanthropic exertions of Miss Dix may be considered, and we honor her for her untiring manifestations of christian regard for those who are bereft of reason, whose cause she is unceasingly pleading, we are fully persuaded that no such provision as she contemplates in the petition, is either constitutional or necessary. If there are soldiers or sailors who have lost their reason, while in the service of their country, it would devolve upon Congress to make ample provision for their comfort; but to create a mammoth hospital, into which the States might send their incurable insane, would soon become an instrument with adroit, designing politicians for disturbing rather than quieting the peace of the country."—*Boston Medical and Surgical Journal.*

We presume Miss Dix did not contemplate the establishment of one "Mammoth Hospital, into which the states might send their incurable insane;" but whether so or not, we entirely concur in the views expressed by

the writer in the *Boston Journal*, and hope and believe Congress will do nothing upon the subject.

VARIOUS ITEMS OF INTELLIGENCE RELATING TO THE  
INSANE.

SPAIN.—There are but two establishments in Spain especially for their use : one at Toledo, the other at Saragossa. The former accommodates from four to five hundred patients. A new Royal Asylum for the insane is now building at Madrid, and a second is to be established in Andalusia, and a third in the north of Spain.

The Government of Russia is about to erect an Asylum for the insane, in each of the following places ;—Moscow, Kazane, Kharkov, Kiev, Odessa, Wilna, and Riga. At present, there is, we believe, but one in Russia, and that is at St. Petersburg.

The distinguished M. PARISSET, Physician-in-chief of Salpêtrière, Perpetual Secretary of the Academy of Medicine, Member of the Institute, &c., died the 3d of July last, aged seventy-seven years. We understand a biographical memoir of this celebrated physician will soon be published.

M. DUGONET, Physician of the Asylum for the insane, at Chalons on the Marne, recently died, at the age of fifty-three. He was much esteemed, and his loss greatly deplored.

The Fiftieth Anniversary of the professional career of Dr. Jacobi, Physician of the Asylum for the insane, at Siegburg on the Rhine, was celebrated with great pomp at that place, on the 21st of March last.

M. FOVILLE, the distinguished Physician of the Institution for the insane, at Charenton, has been removed from that situation. Drs. Calmeil and Archambault have been appointed to perform the duties of the sta-

tion. Dr. Archambault was formerly physician of the Asylum for the insane, at Mareville. M. Morel de Gany has been appointed his successor.

M. TRELAT has been displaced from the office of Medical Overseer of the insane of the prefecture of the police, and Dr. J. Chambert appointed in his place.

DR. DUMESNIL, former interne of the hospitals of Paris, has been appointed Physician of the Asylum for the insane, at Saint-Dizier, (Haute Marne.)

DR. VILLENEUVE has been appointed Medical Director of the Asylum for the insane, at Dijon, in place of Dr. Dugast, resigned.

DR. BAILLARGER, Physician of Salpêtrière, and one of the Editors of the *Annales Medico-Psychologiques*, has been chosen a Member of the Royal Academy of Medicine.

An insane person lately died at Gheel, a village of Lunatics, in Belgium, aged one hundred and nine years.

DR. EVRAT has been appointed Physician to the Asylum for the Insane, of Saint-Robert, (Isere.) This appointment is much commended in the *Annales Medico-Psychologiques*, from which valuable periodical we have selected the foregoing items of intelligence.

DR. H. B. WILBUR, of Barre, Mass., has opened an Institution for idiotic and imbecile children. He has, we understand, given much attention to the method so successfully adopted in Europe, in the education of this class of persons, and as his location is very pleasant and healthy, and such an Institution much needed, we hope he will be encouraged in his new enterprise.

DR. GEORGE F. PARK has recently been appointed Physician to the Toronto Asylum for the Insane, Canada West, in place of Dr. Telfer. The new buildings are to be opened for the reception of the insane of the province, in May or June next. They are now kept in the Old Parliament House. Present number, one hundred and eighty-three.

☞ We have just received, too late for further notice in this No. of the *Journal*, a "Report made to the Legislature of Massachusetts, upon Idiocy." By S. G. HOWE, Chairman of the State Committee. It is elaborate, interesting, and valuable, and cannot fail of doing much good. We wish it could be placed in the hands of all Legislators, and thus cause increased attention to the wants of the very neglected class of our fellow creatures of which it treats.